What Shall I Do With My Life

Harold I. Donnelly

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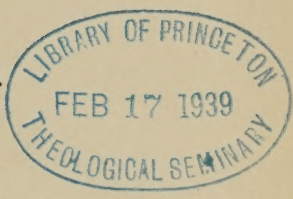
What Shall I Do with My Life?

A Study Course for Pupils of Junior and Senior High School Age



By
HAROLD I. DONNELLY

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INTRODUCTION

The Purpose of the Course

"What shall I do with my life?" is one of the greatest questions that young people are called upon to face. It is becoming necessary for them to find some answer to this question even during their high-school days. Since the responsibility for that answer rests upon each individual, and since it is a responsibility that cannot be assumed by anyone else, a course of lessons dealing with the question can perform its greatest service by helping those who follow it to think through the problem for themselves. Such is the purpose of these lessons.

In each lesson the class has been thought of as a committee, under the chairmanship of the teacher, working together to discover the solutions for the daily problems. The questions asked are merely suggestions that may be followed by this committee in their thinking. Often special investigations will be required and additional information secured, for it has not been thought desirable, even if the limitations of space permitted, to include in tabloid form all the required information. However, suggestions as to source materials and methods of investigation have been made and these will prove helpful.

As we begin this work together, let us approach the task in a thoughtful and reverent spirit. Let each of us think: "My life is before me with its infinite possibilities and opportunities. Whether I succeed or fail does not depend upon the circumstances of environment or upon the smile or frown of a fickle fortune. In a very real sense, 'I am the master of my fate.' Neither will it be necessary for me to wait for the passing of the years to know whether success or failure is predominant in my life. That is determined now as I answer for myself the great question, 'What shall I do with my life?'"

A Special Word to the Teacher

This course of lessons is in reality a combination of Bible study, missions, and stewardship, although these terms are not used. It would be difficult on this basis to define clearly the status of each lesson. The essential elements of all three are covered, however, even if in a rather unusual way.

In the preparation of these lessons two things have been kept in mind. First, the desirability of the pupils doing their own thinking has led to the large use of questions and to the particular method of approaching each problem. Several of the lessons have been worked through by groups of young people acting as committees. Somewhat the same method of teaching is suggested. If the teacher will think of himself as the chairman of a committee and will get his class to take the attitude of a committee, the lessons will be more valuable than if the stereotyped form of "recitation" be followed. The second thing that has been attempted is the giving of sufficient information with each lesson to permit an intelligent decision regarding its problems. Often this requires supplementary investigation, particularly in connection with the study of occupations in Part II. In this study the teacher will find it especially helpful to invite a representative of the occupation under discussion to be present, not so much to hear him speak before the class as to have him take part in the discussion and answer the questions regarding the occupation he represents. In studying the various occupations, there may be some members of the class who will not be interested in certain of them. For this reason, the teacher will do well to emphasize the value of knowing about all occupations, whether or not they are possible vocations in individual cases.

Each lesson contains a special notebook assignment,

which may be used and modified at the discretion of the teacher. When the suggestions "For Special Investigation" are given it may be desirable to use these as the notebook work.

The subjects, "For Special Discussion," at the close of each lesson are intended to make that lesson personal for each member of the class. Some of these may be too personal for class discussion, but the students should be encouraged to think about them and to answer each question for themselves. It may be wise to divide the class occasionally, allowing the boys and girls to discuss certain of these more personal problems separately.

The teacher will find it helpful to obtain the free literature suggested in the source material, particularly that from the Mission Boards. There should be, through all the lessons, the underlying spirit of missions—not that there is any thought of sending all our boys and girls to the mission fields, but because we believe that the great missionary enterprise of the Church is of vital interest to every follower of Jesus, who gave his life for the world.

Sources for Supplementary Material

From what has been said regarding the purpose and plan of the following lessons, it is evident that some supplementary materials will at times be valuable. No attempt has been made to list all of the available materials but only those have been chosen which will be particularly helpful to the teacher and student. Most of the material suggested is in connection with Part II since the need for technical information regarding the various occupations cannot be met completely within the limited space of each lesson. The books that are mentioned may be secured from any bookstore or through the Board of Christian Education of the Presbyterian Church in the U. S. A., Witherspoon Building, Philadelphia, Pa., or any of its Depositories.

PART I

"A Challenge to Life Service," Harris-Robbins.
"Getting Into Your Life-Work," Doxsee.
"The Social Principles of Jesus," Rauschenbusch.
"This Mind," McDowell.

PART II

I. General.

1. Psychology and Vocational Guidance.
   "Choosing a Vocation," Parsons.
   "The Vocational Guidance of Youth," Bloomfield.
   "Vocational Guidance," Puffer.
   "The Psychology of Vocational Adjustment," Kitson.
   "Vocational Self-Guidance," Fryer.
   "Organization of Vocational Guidance," Payne.

2. Psychological and Vocational Tests.
   "Christian Calling Self-Analysis Blank." Association Press.
   "Intelligence Tests and Their Use," Whipple. (Twenty-first Yearbook, National Society for the Study of Education.)

3. Choice of a Life Work.
   "The Choice of a Life Work" (pamphlet), J. Lovell Murray.
   "The Find Yourself Idea," Robinson.
   "A Guide to the Study of Occupations," Harvard University Press.
   "Life Work Volume," Father and Son Library.
   "Modern Christian Callings." Edited by Sneath.
   "Seven Professions and the Teaching of Jesus," Wilson.

"Occupations," Gowin and Wheatley.
"Vocations Within the Church," Crawford.

II. Special Occupations.

1. General.

"Life Work Volume." Father and Son Library.
"Occupations," Gowin and Wheatley.
"Vocations Within the Church," Crawford.
"Vocational Library." Westminster Press.
"The Triumphant Ministry," Kilbourne.
"Reapers of His Harvest," Faris.
"Their Call to Service," Howard.
"Heroes of the Campus," Cochran.
"Vocational Series." Scribner's.
"The Advertising Man," Calkins.
"The Engineer," Hammond.
"The Ministry," Slattery.
"The Newspaper Man," Williams.
"The Physician," Finney.
"The Teacher," Pearson.

Pamphlets on the Christian Ministry: Department of Recruiting, Board of Christian Education of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Pamphlets and Bulletins Sent Free on Request: Bulletins of the Department of Agriculture, Washington, D. C. Annual Report of the Commissioners of Education, Washington, D. C.
Information in Christian Social Service: Department of City, Immigrant, and Industrial Work, Board of National Missions of the Presbyterian Church of the U. S. A.

2. The Teaching Profession.

"Go Teach." Council of Church Boards of Education.

"Religious Education as a Field of Life Service," Coe.

"Teaching in Church Institutions as a Life Work," Seaton.

3. Social Service.

"Careers in Public Health." Rockefeller Foundation.

"The Field of Social Service." Philip Davis Foundation.

"Twenty Years at Hull House," Addams.

4. The Secretaryship of the Christian Associations.

"A Vocation with a Future" (Y. M. C. A.), Soares.

"The Executive of the Association" (Y.W.C.A.), Crotty.

5. The Ministry.

"But Why Preach?" Council of Church Boards of Education.

"The Claims and Opportunities of the Christian Ministry." Edited by Mott.

"The Range Finders," Wishart.

"The Romance of Preaching," Horne.

III. Special Fields.

"For a New America," Hayne.

"Playing Square with To-Morrow," Eastman.

"Ancient Peoples at New Tasks," Price.

"A Better World," Dennett.

"A New Era in Asia," Eddy.

"The Gospel and the Plow," Higginbottom.

"World Friendship, Inc.," Murray.

PART III

"An Introduction to the Study of the Mind," Athearn.

"Education for Successful Living," Clarke.

Family Religion:

The Department of Home and Church, Board of Christian Education, Witherspoon Building, Philadelphia, issues three bulletins on Family Religion: No. 3, "Christian Education in the Family" (For Use with Younger Children); No. 6, "Christian Education in the Family" (For Older Boys and Girls); No. 11, "A Church Program for Promoting Christian Family Life." Single copies of each will be sent free upon request.

"How to Conduct Family Worship," Robinson.

"Life as a Stewardship," Morrill.

"Serving the Neighborhood," Felton.

"The Christian Home," Faris.

"The Family," Luccock.

"The Home God Meant," Luccock.

Books and Pamphlets on the Use of Drugs. The Narcotic Educational Association, Pasadena, California.

"Tobacco, Alcohol, and Drugs." Department of Moral Welfare, Board of Christian Education, Columbia Bank Building, Pittsburgh, Pennsylvania.

"You and Yours," Morrill.

PART I

What Shall Be My Life Purpose?

CHAPTER I

The Value of Life

HOW much is your life worth? Would you sell it for a million dollars? If some one wanted to buy your life and make you a complete slave, what price would you ask? Just how much are you worth to yourself? What is the value of your life to the State? How do you know that it is valuable? Does God consider your life of any value? What did Jesus say about the worth of a man?

The valuation of self. There is a widespread tendency to-day to place a value upon everything. We talk of "the value of education," "the value of recreation," "the value of the home," and "the value of religion." Sometimes the values assigned are approximately correct, but often they are not. The newspapers, commenting recently upon the death of a prominent business man said that he was "worth over two million dollars." To be exact, that was the amount of money he left, but undoubtedly he valued his life more highly than that. In speaking of the necessity of each man's putting the proper value upon life, Jesus said:

"For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?"—Mark 8:36, 37.

As we face the years, we feel that more valuable to us than the whole world is this life of ours. Of course we are not thinking merely of physical life, but of "life," as meaning our whole self, our entire being, our "soul." How much is your life worth to you?

The value of life to society. You are not alone in considering your life of inestimable worth. Society and

the state in which you live also place a high value upon you. The state has spent much time, money, and careful thought, upon its educational system. It has provided for its boys and girls schools that will help them to develop in the best possible way through the grade-school, the high-school, and the university years. Not only does it provide these schools, but also, knowing that some parents do not realize the importance of education, it enacts compulsory educational laws that keep the boys and girls in school until they reach a certain age. The state is not even satisfied with caring for normal boys and girls. Schools are established for the deaf, the dumb, and the blind, and for other children who in some way are not up to the general average. The state has built its entire educational system upon belief in the value of the individual. This is just one illustration of this belief. In what other ways does the state prove its high regard for your worth?

It is true, however, that society has not always recognized the value of the individual and that in some places to-day only certain classes of people are considered important. We are living in a country that has been greatly influenced by Jesus and his teaching. What difference has this made in the attitude of the state toward the individual? How does the estimate of life's value in this country compare with that in some non-Christian lands, such as India or China? What difference does the coming of Christianity make among the outcaste classes in these lands?

In Jesus' day the Jews despised "outcaste" peoples; they spoke with scorn of the "publicans and sinners" and gave them as little consideration as possible in the state. The attitude that Jesus took was just the reverse of this. One incident will illustrate the contrast:

"And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said

unto him, Follow me. And he forsook all, and rose up and followed him.

And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance."—Luke 5:27-32.

By his actions and words Jesus expressed his belief in the value of all life. He called as one of his twelve disciples, a despised taxgatherer named Levi; he ate in intimate fellowship with him and his friends. When the "Pharisees and their scribes," who were among the religious leaders of the Jews, severely criticised him, through his disciples, for eating "with publicans and sinners," his somewhat ironical reply clearly indicated that he believed these despised people were as worth while as the men who made the criticism.

The value of life to God. More important, however, than our own estimate or that of society as to our worth is the value that God himself puts upon us. What is God's valuation of a man? How much is your life worth to him? How does God show his estimate of our worth?

There are at least three evident indications of the value that God places upon mankind. The first of these lies in the responsibility he has given to men. In the business world the best way to judge a man's ability and his value to those for whom he works is not by the amount of money he receives but by the amount of responsibility that is placed upon his shoulders. The man who is worth most to the firm carries the most responsibility. It is usually true that the firm, in return, pays him the highest salary, but such is not always the case, so that responsibility

rather than salary is the best basis for judging a man's worth. With this fact in mind, think of the world and of man's place in it. What is his place in the world? Does he have any special responsibility? How does this responsibility compare with that of the rest of creation?

"When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth!"—Ps. 8:3-9.

As he sang this song, David voiced his belief that God shows his estimate of man by the position of responsibility, of "dominion," in which he has placed him. How highly must God value us when he made us "to have dominion over the works" of his own hands!

A second indication of the attitude of God toward man is found in the attitude of Jesus, the great Revealer of God. Jesus is God expressed in human terms so that we can see and know him better. Jesus' teaching was always very clear concerning this relationship between himself and God. Note his last talk with his disciples before his death:

"Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he

that hath seen me hath seen the Father; how sayest thou, Show us the Father?"—John 14:8, 9.

Jesus surely believed in the worth of man. What incidents illustrating this can you recall? Did he make any distinction as to value between poor and rich, sick and well, bad and good, despised and honored? Cite incidents that show the value he placed upon men and women in each of these classes. (See such passages as Luke 7:22; 18:18-24; 5:18-26; 9:10-17; 7:36-50; John 1:45-51; 3:1-13.) As you study the life of Jesus, you see that his main concern was man. He summed up his life purpose in different ways but always he placed man in the center. On one occasion he said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If Jesus so valued men that he was willing to give his very life for them, then God himself must place the same value upon them.

The third indication of God's regard for man is found in the very fact of Jesus' life.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

God places such a high valuation upon man that he was willing to send his only Son for man's salvation; he was willing to see that Son rejected and put to death by the men he came to save; and in spite of this he forgives them if only they will accept his Son and believe in him. If it is ever possible to measure the value of anything by the price that is paid for it, then try to imagine the value of man whom God "bought back" with the price of his only Son!

Notebook Assignment

From the passages referred to above, select those that seem to you most clearly to indicate Jesus' value of a

man. Head this page in your notebook, "The Value of Men." Under this put the subheading, "According to Jesus," and then list the incidents you have chosen, stating in your own words just what value Jesus placed upon men. Follow this with a second subheading, "According to Me," and frankly list your own attitude toward boys and girls not of your "bunch," including foreigners and colored people. Do the two lists show the same valuation?

For Special Discussion

What "class lines" are drawn in your town? in your school? If you really follow Jesus' teaching on the value of life, what changes would you have to make in your attitude toward certain other people?

CHAPTER II

The Right Use of Life

IMPORTANCE of the right use of life. If your life is valuable, how important is what you do? What difference does it make whether you follow a trade or follow a profession? Why does it make a difference? Who is affected by your choice? What difference does it make to you how you use your life? What difference to society? What difference to God? Why should anyone else be interested in your choice of a life work? Is anyone else responsible for what you do? Where does the real responsibility for your decision rest?

In the parable of The Talents, Jesus describes the obligations resting upon his followers to make the best use of their abilities and endowments whether natural or acquired:

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability;

and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth."—Matt 25: 14-30.

Importance for self of the right use of life. Why is it important to me that my life be used wisely? What dif-

ference does it really make as far as I myself am concerned? It means the difference between success and failure, between the big life and the little life, between happiness and despair. How is this shown in the parable? What did the third man actually do that caused his condemnation? Was he condemned because he did nothing at all?

The wise use of life does not always mean a choice between doing what is morally right and what is morally wrong. More often it means choosing between doing that which is the best and that which is less than the best. How would you illustrate this fact?

The man who makes the right use of life doubles his capacities and his abilities. It is of great importance, then, to each man that he make the best use of the talents he has received.

Importance to society of the right use of life. Why is it important for society that you make the right use of your life? Efforts are being made to-day to see that the boys and girls find the right occupation. Society is not merely trying to keep them from doing things that are not for their welfare, but is also attempting to guide them into the place where they can do their best. Of what importance to society is it that we should do our best? Money that is kept hidden in the ground does no one any good. When it is placed in the bank, however, the farmer borrows it and uses it in growing his crops, the merchant borrows it and purchases stock with which to meet the needs of his customers, and the man who put it into the bank draws it out again with interest. Just as the right use of money is important to society, so the right use of life is of even more importance. Each one of us owes it to his neighbor and to the world to make the right use of life.

Importance to God of the right use of life. Why is the right use of my life important to God? What difference did it make to the master in the parable whether or not

the servants made the right use of their talents? How is God affected by what the individual does?

There are at least two ways in which the use that each person makes of his life affects God. In the first place, by the right use of life a closer relation with God is made possible. The master rewarded his faithful servants by welcoming them into the fellowship of their lord. In the second place, the right use of life will help to extend the Kingdom of God. This was the objective of Jesus himself, the great purpose of his Father, God. Every man is under obligation to God, from whom come his talents, to make the right use of his life, that he may do his share in answering the prayer of Jesus, "Thy kingdom come."

The responsibility for the right use of life. The value of life and the importance of its right use place a great responsibility upon each one of us. We are not responsible for the capabilities with which we have been endowed, but we are required to use rightly those which have been given to us. This was the great mistake of the man who received the one talent. "What can I do with one talent?" he thought. "I may even lose that if I am not careful." So he hid it away and then tried to blame his act upon the hardness and unreasonableness of his master. The responsiblity, however, was his own and he himself had to pay the price of his neglect. He lost his talent, lost his position with his master, and faced the future in sorrow and hopelessness.

Each of us is responsible for the use of his life—responsible to himself, to society, and to God. To be true to this responsibility we must make the right use of life.

Notebook Assignment

Page heading: "A Paradox of Jesus." After consulting the dictionary write your own definition of a "paradox." Can a statement be a paradox and yet be true? Study

Matt. 10:39. Write the verse first in your own words, using the same paradoxical form. Then rewrite it in simple statements, keeping the meaning of Jesus. Is there any connection between the teaching in this verse and that in the parable of the Talents?

For Special Discussion

What is wrong with the statement: "This is my life and I'll do just what I want to with it"? Do we ever follow the example of the third servant in the parable in refusing to do what we know to be our duty? What differences would be made in our school life if we all made the right use of life as described in the parable?

CHAPTER III

The Elements Involved in the Right Use of Life

WHAT is involved? What is involved in the right use of life? Does it merely mean doing the right thing? Are occupations right or wrong in themselves, or is there something entirely apart from them that makes them so? Can the same occupation be right for one person and wrong for another? Does the right use of life mean finding the right occupation? What else is involved?

There are certain occupations which in themselves are wrong. They have been outlawed by society. The selling of wines and beers was at one time a respectable occupation, but gradually it has been recognized as harmful to the welfare of men and women until now it is classed as "unlawful." What other occupations are there that have been declared unlawful by the State? Certainly all of these are wrong in themselves.

Without considering these unlawful occupations, can a man make the wrong use of life in choosing any legitimate vocation? The practice of medicine is always recognized

as a valuable and important occupation. Would it ever be wrong for you to study medicine? Under what circumstances? What did we learn in the previous lesson that will help in answering these questions?

The right life work. There are a great many occupations that a young man or a young woman may choose which in themselves are right, but this does not mean that of necessity they will be the right vocation for that particular young man or young woman. It is possible to make a wrong use of life by choosing a life work that will not permit the best use of all our talents. Jesus taught his followers this in the parable of the Talents, given in the preceding lesson. Two servants were rewarded for faithfully making use of their talents and the man who was condemned received his condemnation because of neglect in the use of his talent.

The right use of life, then, will involve the choice of the right life work. This life work will not be the same for every young man and young woman, but will depend somewhat upon individual abilities. Take, however, two young men with abilities that are similar. They both enter the medical profession. One, and most physicians are like him, uses his profession to heal the diseases of men, forgetting about himself and often receiving little or no pay for his work. The other, like the doctor in Post's "The Mountain School-Teacher," refuses to practice unless he is sure of his fee. The first is a doctor because of what he can give; the second because of what he can get. Both are fitted by their abilities and endowments to become physicians, but one makes the right use of life and the other does not. What makes the difference?

The right life purpose. The right use of life involves not only the choice of the right life work; it also means that the fundamental purpose of the life must be right. In fact, the right choice of a life work is dependent upon

the right life purpose. What a man does is determined largely by what he is.

Jesus frequently emphasized the importance of taking care of the heart and thus directing the life. On one occasion he said:

"For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh."—Luke 6:43-45.

Ralph Connor, in "The Foreigner," says, "For after all, it is in the heart a man carries his life, it is through the heart come his finest ideals, from the heart his truest words and deeds."

Which is of more importance in the right use of life, a right life purpose or a right life work? Is one possible without the other?

The right life program. There is a third factor involved in the right use of life. Having determined the right purpose and decided upon the right occupation, there remains the actual working out of these in everyday life. This we call a "life program." Life is more than the vocation we follow. It includes as well many other tasks that may be entirely unrelated to our main job. Think of the men and women who are doing successful pieces of work. How many things are they doing that are not part of their regular vocation? Everyone to-day must take his share of responsibility in the community and in the state where he lives; he has certain duties in his home and in his church; he must have some knowledge of, and take some part in, national and international affairs. And then,

after he has spent the necessary time in his occupation and in performing these other tasks, there remains the great question of using the leisure time that is his. But for us who are still looking forward to life, the most important and most immediate problem is that of preparing ourselves adequately for our life work. Questions such as these make it necessary to discuss the method of building a right life program that shall unite the various elements in our lives so that we can make the best possible use of all our time, money, and abilities.

Notebook Assignment

With the help of a concordance find three passages where Jesus teaches the necessity of doing the right thing, and three others where he indicates the need for a right heart. Copy these in parallel columns. Briefly explain why there is no contradiction in emphasizing both of these.

For Special Discussion

Does the kind of work you do in school depend at all upon what you think about your school? What must be your attitude toward a job if you are going to do the best work? What do you mean by "school spirit?" Can boys or girls with no school spirit do as good work on a school team as they could if they had that spirit? Why do you "grouch" when you have to do things at home? How can you really enjoy everything that you have to do?

Question for Debate

Resolved, That it is more important to think right than it is to do right.

CHAPTER IV

How Shall I Determine the Right Life Purpose?

WHY is it important to find the right use of life? What elements are involved in its right use? Which of these is of first importance?

How are we going to discover what is the right life purpose? What method shall we follow? Shall we investigate some of the life purposes that men have held and try to evaluate them? If so, upon what basis shall we test them? Will it be possible to find a single life purpose that is right for everyone? Is there anyone who has followed the right life purpose?

What life purposes have men held? A life purpose is not something indefinite or theoretical, though it may seem rather unreal to some of us. For this reason, let us keep our discussion in the realm of the actual, as far as that is possible. We all know men and women who have been successful in their work and we know some who have failed. Some of them we know well enough to be able to judge, with a fair degree of accuracy, what their life purposes were. Money, comfort, pleasure, service, social prestige, helpfulness, power, political position, are purposes that we readily recognize. What others can you add to complete the list? Which of these are worth-while purposes? Why did you choose them as worthy?

We decided in one of the introductory lessons that it is impossible to expect all men and all women to do the same kind of work, to follow the same vocation. The world needs all types of workers and the workers themselves have a variety of abilities. Is the same variety true also in the matter of life purposes, or can we pick out one life purpose and say that it is right for everyone? We are thinking of "life purpose" as something more than the mere words.

It is inseparably bound up in the very fabric of life itself. It is the center and heart of everything. Jesus described it in terms of allegiance:

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?"—Matt. 6:19-25.

Jesus was here talking about life purposes and on this basis he divided men into two classes: those who look to the present, and those who look to the future; those whose "eye" is evil, and those whose "eye" is good; those who serve mammon and those who serve God. Then he drew his conclusion: "Do not make the mistake of magnifying the unimportant incidentals of life into its central purpose." What, then, was his answer to the question as to the number of life purposes that may be right? Can each one of us have a life purpose that is different from others' and still have a life purpose that is right, as is the case in occupations? Is there such a thing as "the right life purpose" for all of us?

What, then, is the life purpose that Jesus showed to be the right purpose? Following the verses quoted above, he

continues with a discussion of wrong life purposes and why they are wrong. Then he said:

"For after all these things [wrong purposes] do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."—Matt. 6:32, 33.

What did he mean by "his kingdom, and his righteousness"? Is it possible to find this life purpose concretely expressed in the life of any individual?

Illustrations are essential in understanding almost any subject. If we can "see" an abstract truth expressed in actual life, then we can begin to understand it. If we can find some one who put at the center of his life the right life purpose, then we shall have a model, a "blue print" to use in building our own lives. Where should you look for a life that was a perfect expression of the right life purpose? Many men and women have taken the above purpose as the central fact of their lives, but they have all come short of following it perfectly. One Man alone has lived the completely consistent life. He it was who stated the right life purpose and he it was who followed that purpose to the very end. If we seek for the concrete expression of the right life purpose, we shall find it in the life of Jesus, the God-man.

Why choose Jesus? This matter of choosing the right life purpose is of such importance that we must feel very sure about our Ideal. Are we right in selecting Jesus as the perfect expression of that purpose? How can we know that we are? How would you form your opinion of any man? By what he says about himself and by what he does in his everyday life? Then why not follow the same plan in our judgment of Jesus?

Because of what he said about himself. Jesus taught very clearly that he expected men to model their

lives after his. During his ministry he called certain men to be his disciples but he went beyond merely acting as their teacher. He stood before them as the Ideal for their lives. During his farewell discourse with his disciples, he spoke of going to his "Father's house," and of his disciples' following him thither. Thomas, not understanding what Jesus meant, said to him in puzzled fashion:

"Lord, we know not whither thou goest; how know we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."—John 14:5, 6.

As in those days along the shores of Galilee's sea, Jesus now commands all those who are willing to confess his name to follow him. It may mean a complete change of loyalty and a giving up of the things and the people held most dear, as he himself explains:

"And he that doth not take his cross and follow after me, is not worthy of me."—Matt. 10:38.

When we reply as did Thomas, that the path is dark ahead, his answer, "I am the way," leaves no further question.

Because of what he did. As Jesus himself pointed out, what a man does must agree with what he says, for actions are truer than words. One day, as Jesus was walking in that portico of the Temple that was named after Solomon, a crowd of curious Jews stopped him. "Do not hold us longer in suspense," they said. "Tell us whether or not you are the Christ." When Jesus in his answer explained his relationship to God by saying, "I and the Father are one," the Jews accused him of blasphemy. Jesus replied:

"Say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me,

believe the works that ye may know and understand that the Father is in me, and I in the Father."—John 10:36-38

Think back over the life of Jesus. Can you remember anything he ever did that was not manly, that you would not be proud to have done? Did anything he did ever contradict anything that he said? At the time of his trial the most powerful leaders of the Jews tried to find some just charge against him, but they could discover nothing. Pilate, the Roman governor, was compelled to admit that he found no fault in him, Luke 23:4. He was finally condemned upon charges known to be false because of the insistent demands of the Jewish leaders, who hated him. From first to last his life on earth was thoroughly consistent.

Notebook Assignment

Page heading: "Jesus, the Ideal." Divide the page into two columns by a vertical line and head one column, "He Said," and the other, "He Did." In the first, write in your own words Jesus' statement of principles in the following passages: Matt. 5:44; Luke 6:31; Matt. 6:33; Luke 22:26. Then in the second column cite briefly an incident, giving the reference in the life of Jesus where he himself carried out the principle laid down in the column headed, "He Said." Keep these two columns parallel. If you can find any inconsistency between what he said and what he did, put that down, being careful to point out just where the inconsistency lies. What conclusion regarding the character of Jesus do you draw from this study?

For Special Discussion

Have you any purpose in your own life? Why do you go to school? Why do you go to church and Sunday school? Suppose you accept Jesus as your Ideal, what difference would it make in your school work? Just what do you think of Jesus? What is the basis for your judgment?

CHAPTER V

Life Purposes that Jesus Rejected

WHAT have been some life purposes that men have followed? Does everyone have to make the definite choice of a life purpose? When did Jesus make that choice? Why do we study the choice of Jesus? What possible life purposes did he reject?

When Jesus faced his work. After almost thirty years of preparation, Jesus was introduced to his task by John the Baptist, the "forerunner." John was preaching on the banks of the Jordan River, calling men to repentance, for, he said, "The kingdom of heaven is at hand." To him Jesus came to be baptized and John recognized in Jesus the "Lamb of God, that taketh away the sin of the world!" For as Jesus prayed, the Holy Spirit descended upon him in the form of a dove and a voice from heaven said, "Thou art my beloved Son, in thee I am well pleased." This was Jesus' introduction to his work.

It is probable that often, in some form or other, Jesus had faced the question of the right life purpose. Now, however, he faces it with the necessity of deciding what that purpose shall be. Here he stands, with his preparation completed and his life work just ahead. What shall he choose as his great purpose?

"And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness during forty days, being tempted of the devil."—Luke 4:1-2a.

Why did Jesus go up into the wilderness for forty days? He lived all his life under the guidance of the Holy Spirit and this was evidently the Spirit's plan. What was its purpose?

The first rejection.

"And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone."—Luke 4:2b-4.

In his account of this event, Luke seems to imply that Jesus was so absorbed in meditation that the time passed unnoticed. About what was Jesus thinking? Why was he so absorbed? He probably reached a definite decision regarding his life purpose. Just when his purpose seems to have been the strongest, the Devil attacked him in his weakest spot, for Jesus was very hungry. The "if" in the Devil's first statement has the force of "since"; Jesus was definitely aware of his relation to God because of the experiences through which he had just passed: "Since you are the Son of God, command this stone that it become bread and satisfy your great need." Just what was the temptation?

Broaden the thought a little and take "bread" as including all physical necessities and comforts. Let us use the term "material things." There was nothing wrong in Jesus' wanting bread, but it was wrong to use his power in something that was not God's purpose. Material things are incidental in life and are not to be magnified into the main purpose. Notice that in Jesus' answer he classes himself with men: "Man shall not live by bread alone." He was quoting from Deut. 8:3, where Moses reminded the Children of Israel of God's care for them in the wilderness. Jesus said, in effect: "There is something more to life than bread. That is but an incidental." What is the life purpose that Jesus here rejected? How would you state, in your own words, the reason for this rejection?

The second rejection.

"And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke 4:5-8.

Jesus, as he stood on the threshold of his life work, looked forward to the time when he should have won the world to himself. Satan now offered him all worldly power if he would but follow him. Many men have seen the "kingdoms of the world in a moment of time" pass before the eye of their imagination, and the sight has caused them to fall at the feet of "the prince of this world." It was not so with Jesus. The temptation of power could not swerve him from his purpose to follow God. Again he quoted from the Old Testament, another verse in the same speech of Moses, Deut. 6:13.

Jesus did not hesitate to turn from what seemed to be an easy road to the accomplishment of his purpose. He recognized that the political power promised was not comparable to the spiritual power of his Kingdom. Later he said to Pilate, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." John 18:37. His life purpose was not for power. Upon this power he turned his back. He chose rather the path of suffering that would lead to kingship only after centuries of struggle. If Jesus were living as man again to-day, what would be the form of this temptation? Is it a temptation that men are meeting now? Is it ever right to seek power?

The third rejection.

"And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee, to guard thee: and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God."—Luke 4:9-12.

Satan made his final onslaught by choosing the strongest of his weapons, so keen that it pierces all but the finest armor. He called upon popular acclaim. Jesus, living to win the world, must now decide whether or not he would give his life to gaining the applause of the crowd. Satan took him up on a high tower of the Temple in view of the worshiping multitude. "Here is your opportunity," he said. "You know that you are the Son of God. Prove it to these people. Leap from this pinnacle to the court far below. God will protect you and the people will proclaim you as their great leader." In support of his contention, Satan resorted to the method of Jesus, quoting a promise made in Ps. 91:11, 12.

Men who have been able to stand against the temptation to give their lives in the pursuit of substance or of power, have been unable to resist the lure of popularity. It is the subtlest of all the temptations. And there is nothing wrong in popularity, taken by itself. The wrong comes in sacrificing higher purposes for it. Jesus met this temptation as he met the others, quoting from the same speech of Moses, Deut. 6:16, "Thou shalt not make trial of the Lord thy God." His reply seems to have a twofold significance. Jesus applied the command to himself, saying that it was wrong for him to make trial of God. He also placed himself in the position of issuing the command to Satan as if he

would say: "Enough, Satan! Thou shalt not make trial of me, thy God." Thus having failed in every attempt Satan left him, but only for a season.

Read the account of the temptation as given in Matt. 4:1-11. What differences are there? Note that the order of the temptation is different. Which of the three temptations seems the strongest? Why? In arranging them in the order of their strength, from weakest to strongest, do you prefer Matthew's or Luke's order? What are your reasons?

Notebook Assignment

Page heading: "Wrong Life Purposes." Use the three purposes Jesus rejected—Material Things, Power, and Popularity—as main headings, and put under each as many as you can of the life purposes you listed in Chapter IV. Those that remain may be included under a fourth main heading. What is it?

For Special Discussion

Am I following, in my school life, any of the three life purposes that Jesus rejected? Am I looking for an "easy" life? Is it my ambition to hold school or class offices? Am I doing things I know to be wrong because I want to be popular? If I follow Jesus, what changes shall I have to make?

For Investigation

Verse 13 says that the Devil "departed from him for a season," evidently implying that Jesus faced temptations at other times. What other temptations were there and when did they occur? Can they all be classified under the three main headings given above?

CHAPTER VI

Principles Governing Jesus' Choice—His Consciousness of God

WHAT three life purposes did Jesus reject? Why did he reject them? What was there in his life that led him to make the choice that he did? Will it help us in our decisions to study the reasons for his?

Review the answers that Jesus made to each of the temptations (Matthew and Luke). What is there common to all three? Did Jesus base his answers on his own judgment, or did he, in each case, test his decision by God's attitude toward it?

The principles of Jesus. Having accepted Jesus as our Ideal in the matter of life purpose, it is natural that we should try to discover the fundamental principles upon which he based his choices. In school we study the life of such a man as Abraham Lincoln to find out what made him great and how he came to follow the life purpose that he did. Let us follow the same method in the case of Jesus. Let us study him as a man facing the same decisions that we face, and choosing the right unfalteringly. Why did he make these choices? What essential principles formed the foundation of his life? Can we build the superstructure of our lives on the same principles?

What he thought of God. Beyond all shadow of doubt, the most important single principle underlying Jesus' life was his conception of God. This is the real basis for everything that he said or did or thought. Just as he measured his decision at the time of the temptations by God's purpose for his life, so throughout that life his constant thought was of God. What did he think about God? What did he call him? How did he act with regard to him?

As shown by his names for God. How many names can you think of that Jesus used in speaking of God? Do these show us anything about his conception of God?

There are three names which we think of at once. Jesus used two of them in his answers to Satan: "Thou shalt worship the Lord thy God," Luke 4:8, and again, "Thou shalt not make trial of the Lord thy God," Luke 4:12. As we should naturally suppose, since Jesus was quoting from Deuteronomy, these are the common names for God used throughout the Old Testament. Jesus used them both frequently. In speaking to the Samaritan woman by the well, he said, "God is a Spirit: and they that worship him must worship in spirit and truth," John 4:24. Can you recall other instances where Jesus used the term "God"? Warfield, writing in Davis' Bible Dictionary (see article on "God") defined the word as follows: "The word God designates fundamentally the almighty Spirit who is worshiped and whose aid is invoked by men." The name "Lord," a translation of the Hebrew "Jehovah," is used frequently in conjunction with God, and is another of the great Old Testament names for God. What do you learn about Jesus' thought of God from these two names?

The third name which Jesus used brings a new conception regarding God. He called him "Father." It is true that the Jews had occasionally spoken of God as their Father, but they used the term in a formal way without the personal relationship that Jesus implied.

"At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son,

and he to whomsoever the Son willeth to reveal him."—Matt. 11:25-27.

Notice how close was the fellowship between Jesus and his Father. The "Lord of heaven and earth," the "Jehovah God" of Old Testament times, was "my Father." But Jesus did not think of God as exclusively his Father. He speaks of him also as "the Father," "thy Father," and "your Father."

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him."—Matt. 6:6-8.

Jesus was teaching his disciples to have the same attitude toward God that he had, to feel toward him as children feel toward their father. We are to pray, not that we may inform God of our needs, but that we may have conscious communion with him as his children. John learned this lesson well for he said later, in one of his letters:

"Behold what manner of love the Father hath bestowed upon us, that we shall be called children of God; and such we are."—I John 3:1a.

How would you sum up Jesus' idea of God as shown by the names he used?

As shown by his attitude toward God. The constant attitude of Jesus toward God reveals the same feeling of intimacy that we have just seen in his use of God's names. Where is the attitude evident? Do you find it in the prayers of Jesus? Turn again to the one quoted on page 39 of this lesson and note the perfect understanding that seemed to exist between Jesus and God. Now cite other instances of

Jesus' prayers that show this feeling of intimacy and dependence upon God. How often did Jesus pray? How do you think he prayed to God? Why did he pray?

This attitude toward God is evident also in everything that he said. God had first place in his mind. Every one of his great sermons dealt in some way with the problem of man's relation to God; every one was built on the consciousness of God's very presence in his life. Jesus himself stated this very clearly:

"For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."—John 12:49, 50.

How would you describe the attitude of Jesus toward God?

Jesus' consciousness of God. The great fact of Jesus' life was his consciousness of God. What was the place of God in Jesus' life? It is difficult to state the full answer to this question. Jesus believed in God, he knew God intimately; for him God was the central part of his religion. But even yet we have not completely expressed the real, personal meaning of God in the life of Jesus. Thomas Arnold, that famous head master of Rugby, complained of his boys that "God was not in all their thoughts." With Jesus, God was in all his thoughts, for he had no thoughts at all that God did not dominate. His consciousness of God was the very rock upon which he laid the foundation principles of his life.

Many years ago, Horace Bushnell preached a sermon on "Every Man's Life a Plan of God," which has been often printed and widely circulated. (A copy of this pamphlet will be sent free upon request to the Department of Recruiting, Board of Christian Education of the Presby-

terian Church in the U. S. A., 156 Fifth Avenue, New York City.) It is a great sermon and deserves the careful reading of every boy and girl. The main point in this sermon is that God has a plan for every life and that it is of vital importance for a man to find that plan rather than to work out a plan for himself. But Horace Bushnell did not go quite far enough. The life of Jesus was not just a plan of God. It was a life built upon the life of God. "The object of Jesus was to induce men to base all life on God," says Glover in his book, "The Jesus of History." In this Jesus himself led the way by basing his own life on that Supreme Being whom he knew as "my Father." This is where he began. Even in his early years, when his parents returned to Jerusalem to find him in the Temple, he replied to their rebuke: "How is it that ye sought me? knew ye not that I must be in my Father's house?" Luke 2:49.

Jesus' consciousness of God was the personal, intimate knowledge of his presence directing and inspiring every thought and every act.

Notebook Assignment

Page heading: "God as Father." Divide the page into two columns heading one, "In the Old Testament," and the other, "In the New Testament." In the first, quote four Old Testament passages where God is spoken of as Father; in the second, choose several similar quotations from Jesus and his followers. Explain the difference between the two sets of quotations.

For Special Discussion

Have I a realization of God as my Father? Is my life based upon God as Jesus' life was? If I felt God with me in the schoolroom, what would I do that I am not doing now? What would I stop doing? in the gymnasium? at home? Is he with me whether I realize it or not?

For Investigation

Jesus is the Son of God and he taught his disciples that they and we are sons of God. Is he ever spoken of in the New Testament as our Elder Brother? Where?

CHAPTER VII

Jesus' Consciousness of Men

WHAT was the first great principle upon which Jesus built his life? How would you explain this in your own words. Does it mean merely belief in God? Is it sufficient in itself to furnish a complete foundation? What else does it include? Is it going far enough to try to establish right relations with God? What does that imply? Can a man have a right relationship with God without also establishing a right relationship with men?

What Jesus thought of men. Jesus was consistent. He knew that his conception of God could not be isolated, but that he must of necessity include a consciousness of men. We have already briefly discussed his attitude toward men in the first lesson. Now we find that it is one of his fundamental principles and as such requires more careful thought. In the first lesson we saw that Jesus placed a high value upon even the despised classes. Will that statement adequately describe his consciousness of men? Let us study additional incidents. What would you suggest as revealing Jesus' attitude toward men, toward human life?

His attitude toward the despised. Probably the first incident you will think of is that of Levi and his friends which is quoted in the first lesson. Turn to that incident again. What did the ordinary religious Jew think of Levi and his friends? What did he call them? What did he think of Jesus for eating at Levi's house? What did Jesus think of the religious Jew? What did he think of Levi?

Jesus stated his mission in the world in several different ways. Sometime after his visit to the house of Levi, he met another despised taxgatherer named Zacchæus and went home with him to spend the night. Again the Jews criticized Jesus and in explanation of his action, Jesus said to Zacchæus,

"For the Son of man came to seek and to save that which was lost."—Luke 19:10.

This expresses in one way the innermost thought of Jesus regarding men. If he could help it, no human being should be lost. He was not only willing to help those who came to him, but he also proposed to go out to look for them even in the face of the active opposition of the religious leaders of the time. "The lost man was too valuable and sacred to be lost."

On what other occasions did Jesus show his interest in "publicans and sinners"? From these incidents, how would you describe his attitude toward men?

His attitude toward the leper. Another class of people who found little consideration at the hands of the crowd were the lepers. Excluded from all companionship with their fellow men and regarded as dead men, Num. 12:12, they frequently wandered along the country roads as beggars, warning all of their approach with the mournful cry: "Unclean! Unclean!" You probably remember Lew Wallace's vivid description of the leprous mother and sister of Ben Hur. Nothing was more pitiful and yet nothing more repulsive than the fingerless hands and decaying joints of these broken-bodied men and women.

"And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto

him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."—Matt. 8:1-4.

In this poor leper Jesus saw a man in need. With infinite tenderness he turned to the appeal of this loathsome creature and "stretched forth his hand, and touched him," and with that touch healed him of his dread disease. Even this most wretched specimen of humanity was valuable in his sight.

Does this illustration of Jesus' attitude toward the leper add anything to the conclusions we reached in the preceding instance? Which is the better indication of Jesus' valuation of men?

His attitude toward the lost. In the two classes of incidents that we have just studied, Jesus has been dealing with men despised by their fellows because of moral and physical contamination. We have seen that he described them as "lost." His attitude toward them he further illustrated by using two parables:

"Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it,

she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:1-10.

Why did Jesus use these two parables? What was the criticism that the Pharisees and scribes made? What was the real reason for their criticism? What is the difference between the teachings of the two parables? What is the similarity?

In every Jewish community in Jesus' day, there was a group of people who could not keep up the strict observance of the law and who had given up trying. These were the "publicans," whose work as taxgatherers for the Roman Government made them hated by the Jews, and the "sinners," whose moral weaknesses placed them outside the pale of the synagogue. The pious leaders of the Jews ignored and despised these people. Jesus incurred their criticism because he disregarded these distinctions. Through the parables he indicated his great interest in the lost, both because they belonged to him and he felt compassion for them in their plight and because they were in themselves worth all the trouble that it took to find them.

His attitude toward the rich. But did Jesus see value only in the despised, broken, and lost people of his day? He seems to have spoken of them oftener and spent more time helping them, because they felt their need of him, but he also recognized the value of men who were well-to-do in the things that this world offers.

"And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not

bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions."—Mark 10:17-22.

Jesus saw something very much worth while in the young man who asked his help. He saw a real need in that life and he knew that the young man's wealth was standing in the way. Mark says that Jesus "looking upon him loved him." There seems to have been disappointment in his heart as the young man turned away. Note the sorrow in his words to his disciples:

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!"—Mark 10:23, 24.

How would you express Jesus' attitude toward the rich? Is it fundamentally different from his attitude toward other people? Did any rich men follow Jesus?

His attitude toward his followers. We should not be able to form a fair judgment of Jesus' consciousness of men if we limited our study to his attitude toward the despised, the leper, the lost, and the well-to-do. We must consider also his attitude toward his followers and his commands regarding their attitude toward others. Nowhere is this more clearly shown than in Jesus' prayer for his disciples just before his arrest:

"These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son,

that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ."—John 17:1-3.

"As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me."—John 17:18-23.

What is the one great request that Jesus makes for all his disciples? Is it not that they may have the same intimate consciousness of God that he had? What does he say about their attitude toward others? What does he mean when he says, "As thou didst send me into the world, even so sent I them into the world"?

How would you express Jesus' attitude toward his followers?

Jesus' consciousness of men. Look back over the incidents we have been studying as revealing Jesus' attitude toward men. The fundamental fact of his consciousness underlies them all. In discussing Jesus' consciousness of God, we decided that it was the personal, intimate realization of God's presence in all of his life. This is matched by his consciousness of man's deepest need. Through disease and sin, under the veneer of wealth, Jesus saw that man's greatest need was for God, for the

same consciousness of God that he himself had; and he gave himself to meeting that need.

"And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this, do and thou shalt live."—Luke 10: 25-28.

Here is a simple exposition of his consciousness of man's need: God is at the center of the whole of life. This consciousness of the presence of God must always lead, as it did in Jesus' case, to the second principle, the consciousness of the need of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

State, in your own words, this second fundamental principle of Jesus' life—his consciousness of men.

Notebook Assignment

Page heading: "The Need of Men." In Matt. 11: 2-6 Jesus' work is described. Write a brief introductory paragraph describing the occasion as outlined in vs. 2-4. Verse 5 gives a list of things that Jesus did. Follow the list in the order given, writing each statement of Jesus and citing an actual example of it from Jesus' work. Then write a brief concluding paragraph explaining why Jesus answered John in this way.

For Special Discussion

Do you follow Jesus' example in your consciousness of men? Are you just as ready to help those not in your

"bunch" as those who are your special friends? Are there some boys or girls whom you dislike greatly? How about your attitude toward people of other races? If you follow Jesus consistently, what changes must you make in your daily life?

CHAPTER VIII

Jesus' Consciousness of Self—The Son of God

WHAT are the two fundamental principles of Jesus' life that we have just discussed? How would you state each? Are these two sufficient to explain why Jesus made the choices that he did at the time of his temptation and at other times during his life? Turn back to the last main paragraph of the preceding lessons and read the quotation from Luke 10:25-28. What do you find in addition to love of God and love of neighbor?

What Jesus thought about himself. We cannot stop with Jesus' consciousness of God and of men if we would understand his choice of a life purpose. There is a third element that is linked inseparably with the other two—his consciousness of self. He felt in his own life the power of God's presence, he saw in men the need for that presence, and then he thought of himself as coming in between the two and bridging the gap that through him God might enter the lives of men. This consciousness of mission, however, was but a part of his consciousness of self. Other elements entered that must be considered if we would reach a true conclusion. To discover all of the elements in Jesus' consciousness of himself, and to put these together into a completed picture, is a baffling task. Jesus is so much more than we can even imagine, so far beyond the limits of our understanding, that we must expect to meet with unfathomable depths of character. And yet Jesus is so straightforward and direct in his teaching and in his life

that even a child can love and follow him. Therefore, as we try to learn something of Jesus' self-consciousness, let us remember this seeming paradox. Our special aim is to find elements and attitudes that will help us in determining our own life purpose and this must be the guide in our study.

Let us first consider Jesus' consciousness of self in its relationships. What did Jesus feel was the relationship between himself and God?

The question here is quite different from that discussed in Chapter VI, "Jesus' Consciousness of God." Turn back and review the conclusions you reached in that chapter. There we discussed the place that Jesus gave to God in his life. Here the problem is to discover how closely Jesus felt himself related to God. When Jesus spoke of God as "Father," did he really mean that, or was he using a figure of speech to describe God's love and care? Was Jesus the "Son of God," as Peter declared at Cæsarea Philippi? What was Jesus' consciousness regarding this? How can we discover what Jesus thought about himself?

What he said. What did Jesus say about himself that is evidence in deciding the questions just asked? Did anyone ever address Jesus as the Son of God? On what occasions? Did Jesus ever deny his right to the title? When?

Turn again to the account of Jesus' temptation as we discussed it in Chapter V, and note that the Devil approached Jesus on the basis of his being the Son of God, a fact which Jesus made no attempt to deny. Would the temptations have been real in that form if Jesus had not thought himself God's Son?

On several occasions, when Jesus came into conflict with men possessed of unclean spirits, he was addressed by the demons as the Son of God.

"And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in

any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not."—Luke 8:27, 28. See also Matt. 8:28, 29 and Mark 5:2-8.

There can be no question here regarding the testimony of the demons. They recognized Jesus as the Son of God and, as such, having power over them. Can you give any other incidents when demoniacs recognized Jesus as God's Son? In none of these cases did Jesus say that they were mistaken, but he always admitted, though often tacitly, that they used the correct form of address. This is the important fact for us in their testimony.

But the demons were not the only beings to call him "Son of God." Certain of his followers and others so addressed him. Among the first of these was Nathanael.

"Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel."—John 1:47-49.

What did Peter reply at Cæsarea Philippi to Jesus' question, "Who say ye that I am?" What did Martha say of him, even before he had raised her brother Lazarus from the dead? What declaration did Thomas make after Jesus' resurrection? Did Jesus ever deny the truth of these statements? On the other hand, did he ever commend anyone for saying that he was the Son of God?

So far we have been discussing the negative side of Jesus' statements. We have seen that he did not say, on any occasion, that he was not the Son of God. On the other hand, there were times when he very plainly declared his sonship. During his trial, when the chief priests and

scribes were trying to discover some charge against him, he did not hesitate to say very plainly that he was the Son of God.

"If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth."—Luke 22:67-71.

How did the Jews understand his answer, "Ye say that I am"? Do you think there was any doubt in their minds that he claimed to be God?

Earlier in his ministry the Jews came to Jesus one day and asked him to tell them plainly whether or not he was the Christ. Although he said that they would not believe him, he gave them the answer they asked.

"I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God."—John 10:30-36.

Can you give other incidents where Jesus said that he was the Son of God? Is what he said a good indication of what he thought? Do you think that he thought of himself as God's Son? What did it mean to be "the Son of God"?

What he did. Not only did Jesus say that he was the Son of God, but he also acted as if he were. He did a great many things that clearly indicate his consciousness of sonship. In your notebook, make as complete a list as you can of these things. Pick out those incidents which seem to you the strongest proofs of this consciousness and give the reasons for your selection.

Let us consider one such incident here:

"And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts? Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day."—Luke 5:18-26.

Were the Pharisees right when they said that only God could forgive sins? Did Jesus believe that they were right? What is the answer to Jesus' question: "Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?" An impostor could make the first statement and it would be impossible to prove the fallacy of his claim to forgive sins. It is not so, however, with the second.

"There is a slight irony in the way in which Jesus gives expression to this thought: You think these are empty words that I utter when I say, Thy sins are forgiven thee. See, then, whether the command which I am about to give is an empty word. The miracle thus announced acquires the value of an imposing demonstration" (Godet on Luke). What does the demonstration prove? Does it indicate anything regarding Jesus' thought of himself? Let us remember that in this chapter we are not trying to discover all the proofs that Jesus is the very Son of God. We are merely making a brief study of Jesus' own consciousness of that fact. In addition to what Jesus said, and what he did, we might also consider the impression which he left upon those who followed him. However, their belief that he was the Son of God is not a distinct indication of his own consciousness but rather a confirmation of his words and works. They believed in him because of what he said and what he did, both of which were expressions of what he was and is—the Son of God.

Jesus' consciousness of himself as the Son of God. There can be but one conclusion from the discussion we have been following. Jesus did more than recognize the presence of God in his life. He felt a close relationship to God as his Father, a consciousness that continually expressed itself in what he said and in what he did. He knew that he was the Son of God in the fullest sense of that term. He himself was and is God!

Notebook Assignment

Page heading: "Jesus, the Son of God." The purpose of this assignment is to outline the reasons for believing that Jesus is the Son of God. Begin with the two we have discussed: 1. He said that he was the Son of God. 2. His deeds proved that he was. Under this head put the list asked for on page 54. Now add at least four other reasons.

For Special Discussion

What difference does it make to us whether or not Jesus is the Son of God?

For Investigation

In this chapter the term "demoniac" and the expression "possessed of demons" are used. Look them up in a Bible dictionary and explain their meaning. What was the matter with the man possessed of the devils?

CHAPTER IX

Jesus' Consciousness of Self—The Son of Man

WHAT was the first element in Jesus' consciousness of self? If that were the whole of his consciousness of self, could you follow him as your Ideal? What difference would it make if we knew that he thought of himself only as the Son of God? What other element was always present with this?

Hand in hand with Jesus' consciousness of God, which was the first fundamental principle we discussed, went his consciousness of himself as God's Son. In like manner, with his consciousness of man goes his consciousness of himself as the Son of man. He identifies himself with both God and man. Although he was the Son of God, he was also the Son of man, and this fact was always in his consciousness. What evidence have you that he identified himself with man?

At the beginning of his ministry. At the very start of his work, Jesus took care to identify himself clearly with men. Naturally this was unnecessary from the point of view of John the Baptist and the others who knew him, for they could plainly see him as a man. Jesus, however, was particularly anxious that this fact should not be lost sight of during his ministry.

John was preaching by the banks of the Jordan River, urging the crowds that came out to hear him to repent of their sins, for, he said, "The kingdom of heaven is at hand." Those who repented, John baptized in the Jordan.

"Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him."—Matt. 3:13-15.

Why did not John want to baptize Jesus? Why did Jesus insist? What did Jesus mean when he said, "For thus it becometh us to fulfil all righteousness"?

Immediately following Jesus' baptism came his temptation, which we have already discussed. It is interesting, in this connection, to recall his answer to the Devil's first proposition.

"And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone."—Luke 4:3, 4.

What is there significant about Jesus' answer? The Devil said, "If thou art the Son of God," to which Jesus replied, "Man shall not." Why did he use the term "man"?

Throughout his ministry. Not only at the beginning but also throughout the entire period of his ministry, Jesus kept this identification of himself with man ever in his consciousness. We see this in the frequent occurrence of the expression "Son of man" which he used in speaking of himself:

"The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners."—Matt. 11:19a.

"For the Son of man is lord of the sabbath."—Matt. 12:8.

"For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!"—Luke 22:22.

Cite other instances where he used this title of himself What did he mean by it?

What did this consciousness of manhood mean to Jesus? We have discussed in Chapter I the attitude of Jesus toward men and the value he placed upon them. What value did he place upon himself as a man? He said that the second great commandment is, "Thou shalt love thy neighbor as thyself," implying a high regard both for one's neighbor and for oneself. Did Jesus have this high regard for his own manhood? What kind of evidence can we discover that will help us in answering this question? How does a man show his regard for himself? How did Jesus do this?

As we study the life of Jesus, there can be little doubt that he placed upon himself no less value than he placed upon others. We must remember, however, in discussing this particular question, that Jesus was conscious of being much more than man. This fact makes it impossible to reach a satisfactory conclusion, because we cannot separate the elements in his consciousness into human and divine. He was a single individual. In spite of this difficulty, however, we may be able to find some indications of the value he placed upon his own manhood.

Complete manhood. It is usually true that we take the best care of the things which we value most. Is it fair to judge the value a man places upon himself by the way in which he takes care of himself? Can you pick out the young men and young women who realize their worth by the care they give to their preparation for life? How much time did Jesus spend in preparing himself for his life work?

What kind of preparation was it? How many subjects did it cover? Do we know what progress he made in his preparation?

"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2:52.

This verse describes Jesus' growth from the time he was twelve years old until he began his work. What indication does it give you of Jesus' evaluation of himself?

Great ambitions. Can you judge a man's self-evaluation by the kind of ambitions that he holds? What were Jesus' ambitions?

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life."—John 3:14, 15.

"And I, if I be lifted up from the earth, will draw all men unto myself."—John 12:32.

The ambition of Jesus was to draw the whole world to himself. Why? For selfish power? For the wealth the world would bring him? For the pleasure of popularity? What makes you think that Jesus was not interested in these things? Why, then, did he want to bring the world to himself? Can you think of any ambition that is higher?

High ideals. Probably the greatest test of the value a man places upon himself comes in the ideals he accepts and the strength of his loyalty to them. What were the ideals of Jesus? Where in the Gospels would you look for the fullest expression of these ideals? Can we say that a man's life purpose is the same as his life ideals?

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

This is but one of several statements that Jesus made in revealing this one great purpose of his life—complete service to others.

In addition to setting high ideals, loyalty to them is an essential. What do you know about the loyalty of Jesus to his ideals? Give, as illustration, incidents where Jesus stood unswervingly for his ideals in the face of opposition. There is one short phrase in Luke's Gospel that describes this loyalty of Jesus to his purposes better than many incidents:

"And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem."—Luke 9:51.

Jesus knew very well what awaited him in Jerusalem and yet "he stedfastly set his face." Can you not see the lines of determination in that face, the stern set of his jaw as he turned his steps toward the city of his death?

A greater test of loyalty to ideals, however, came when the crowd hailed him as "the prophet that cometh unto the world." Jesus had just astonished the multitude of five thousand by feeding them with five loaves and two fishes. He became the popular hero and the people decided that he must be the Messiah for whom they were looking, so they determined to make him king.

"Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone."—John 6:15.

Was this a greater test of loyalty to ideals than the opposition of hatred?

What did it mean to Jesus to be the "Son of man?"

Jesus' consciousness of himself as the Son of man. It is sometimes difficult for us to realize that Jesus was really a man—that he walked along dusty roads, that he felt tired out at the end of the day, that he needed food and sleep, just as we do. But Jesus was a real man and never for a moment did he fail to identify himself with men. There was no conflict in his mind between this and the consciousness of himself as the Son of God.

"The Son of man hath authority on earth to forgive sins."—Matt. 9:6.

"The Son of man shall send forth his angels."—Matt. 13:41.

"For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels."—Luke 9:26.

What must be our conclusion regarding Jesus' consciousness of himself? Did he think of himself as both God and man?

Notebook Assignment

Page heading: "Jesus, the Son of Man." Purpose: To list the facts about Jesus that show him to have been truly a man. The first is the fact of his own consciousness, which has been discussed in this lesson. Add to this at least six other facts, giving the Bible reference for each.

For Special Discussion

What difference would it make to me if Jesus were only a man? What kind of value do my ideals and ambitions show that I place upon myself? If I followed Jesus, what difference would it make in this respect?

For Investigation

The Jews expected a Messiah. What kind of man did they think he would be? How did Jesus' idea differ from theirs? What does the word "Christ" mean?

CHAPTER X

Jesus' Realization of a Mission

WHAT elements were there in Jesus' consciousness of men? Was it possible for him to disregard the needs of men? What part did his consciousness of God have in making him feel so strongly the needs of men? Did he feel that his life was of any special value to man and to God? Was there some definite piece of work which belonged particularly to him? Did he regard it as important? Did he think of it as a duty?

Resulting from the three elements in Jesus' consciousness which we have been discussing, there came to him a strong realization of mission. Other men who did the will of God have had a similar conviction. John, the beloved disciple, described John the Baptist, who was the "forerunner" of Jesus by saying, "There came a man, sent from God, whose name was John," John 1:6. This was also John's own conception of his mission, for in telling of the way in which he knew that Jesus was the Son of God, he said:

"And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit."—John 1:33.

What other men whose life stories are given in the Bible had this same sense of mission? Have others had it since those early days?

Jesus realized that he had a special mission. Did Jesus feel that he had been "sent from God"? What instances can you cite in support of your answer?

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."—Matt. 10:40.

"Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."—John 7:28, 29.

These are but two of the occasions when Jesus clearly expressed his belief that he was sent into the world. This same conception is expressed in one of his parables:

"And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture:

> The stone which the builders rejected,
> The same was made the head of the corner;
> This was from the Lord,
> And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away."—Mark 12:1-12.

Why did Jesus use this parable? What is its main teaching? What does it indicate regarding Jesus' realization of his special mission?

This was a mission of great importance. Did Jesus believe that the task he had was of any importance? Did he think it made any great difference to God or to the world whether or not he carried out his mission?

"I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."—John 6:48-51.

Jesus knew that the life of the world depended upon him, that his mission was literally a matter of life and death, not for himself, but for the whole world. He knew that his mission was also important for his Father.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

These are the words of Jesus. Do they indicate in any way how he thought the Father felt about his mission?

So important did Jesus regard his mission that he gave his life that it might be accomplished. He knew that this was necessary and after he had counted the cost, he was willing to pay the price.

"I am the good shepherd: the good shepherd layeth down his life for the sheep."—John 10:11.

"For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mark 10:45.

How important did Jesus believe his mission to be?

Would it have been a worth-while mission if he had not considered it worth the price of his life?

This important mission carried definite obligations. Did Jesus feel any sense of duty toward this mission? Was it a matter of following his own inclinations? Was it just something that he could do or not do as he desired, or was there real obligation connected with it?

"And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent."—Luke 4:42, 43.

Here, evidently, along with Jesus' realization of being definitely "sent," went his feeling of obligation: "I must preach."

This feeling of obligation was evident very early in Jesus' life. When he was twelve years old, he went to Jerusalem to attend the feast of the passover. At the close of the feast, in the crowds that left the city, he became separated from his parents. When they found him, he was in the Temple "in the midst of the teachers, both hearing them, and asking them questions."

"And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?"—Luke 2:48, 49.

Why did Jesus feel that he "must" be in his Father's house? Throughout his life this feeling of obligation was present as he fulfilled his mission.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John 9:4. (A.V.)

Find other passages where Jesus shows by what he says that he feels an obligation resting upon him to carry out his mission. How strong was Jesus' sense of duty?

He was not compelled to accept this mission. When Jesus said, "I must," did he mean that he could not do otherwise? Was he compelled to follow a course marked out for him by the Father? Was he free to make his own decisions? Could Jesus have said, "Yes," to the Devil when he was tempted? Did he have freedom of choice?

As we feel the strength of the "must" in Jesus' life, we are apt to conclude that he had no choice left but to follow the directions of his Father. Some have maintained that it was absolutely impossible for Jesus to follow any other than the right purpose; that when the time came for him to accept the right life purpose, to fulfill his mission, to undertake the task for which he was sent, he simply could not do otherwise. If this were true, what difference would it make in our appreciation of Jesus? Would there be any "fight" left in his life?

Jesus, however, was conscious of perfect freedom in every choice that he made. His whole life expressed this freedom. He said, "I do always the things that are pleasing to him." John 8:29b. Does that mean that he did them freely or that he was compelled to do them?

Of all the things that men have regarded as inevitable, death stands in the first place. All men are mortal and as such are subject to death. But even here Jesus felt perfect freedom.

"Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."—John 10:17, 18.

What did Jesus feel about death's power over him?

What other instances can you cite as showing Jesus' freedom?

Jesus' realization of his mission. From our discussion we conclude that Jesus had a very definite sense of a special task to perform. He knew that he had been sent on an important mission which it was his duty to fulfill. His life purpose pointed to that task, and although his sense of duty was very strong, he had the power to accept or reject this purpose and with it the mission.

Notebook Assignment

Page heading: "Sent Into the World." Make a list of the men and women of Bible history who were sent of God with a special mission. To this add the names of those whom Jesus himself sent out into the world.

For Special Discussion

Does God have a special job for each one of us? If I had to give my life for some cause, what would I choose? Does it make any difference to me whether or not Jesus had freedom of choice? Am I responsible for the choices I make? Am I sent into the world with a special mission?

For Investigation

What is the meaning of the word "mission" as used in this lesson? What is the original meaning of "apostle"? Write a definition of the noun "missionary."

CHAPTER XI

The Life Purpose Jesus Accepted

WHAT was the relation of the mission of Jesus to his life purpose? What was the life purpose of Jesus? What life purposes did he reject? Why did he reject them? What did his cousciousness of God have to do with helping him to determine the right life purpose? What part did his consciousness of man play? his consciousness of self?

When we set out to discover the life purpose of Jesus, we found, first of all, that he rejected certain purposes—material things, power, and popularity—as not in accord with God's will for his life. We then tried to find upon what principles Jesus built his life and decided his purpose; what there was at the foundation of his life that caused him to reject the purposes proposed. We decided that his consciousness of the presence of God, his consciousness of the needs of men, and his consciousness of his own value were all important factors in his life and led him to a definite realization of a mission of special importance which he was in duty bound to follow. This brings us to the question of the character of that mission. Before this can be answered, we must face a question, already suggested, to which we have given no complete or satisfactory answer.

What was Jesus' life purpose? Did Jesus have a clear conception of his life purpose? Did he ever state that purpose for his disciples or for others? What did Jesus make the dominant purpose of his life?

When we begin to study the statements that Jesus made about the purpose of his life, we find that no one of them can be taken alone, as expressing his whole conviction in that regard. They must be considered together.

"For I am come down from heaven, not to do mine own will, but the will of him that sent me .... For this is the will

of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."—John 6:38, 40.

How would you state this purpose of Jesus? What is the relation of his purpose to the purpose "of him that sent me"? What was the purpose of the Father for the Son?

This statement of Jesus', based upon his consciousness of God and of himself as the Son of God, may be paraphrased: "My purpose is to forget my own will and to do the will of my Father." Parallel with this is a statement based upon his consciousness of the needs of men and of himself as the Son of man.

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20:28.

How would you state this purpose of Jesus? What is its relation to his consciousness of man? How does it correspond with the first statement which we discussed?

Just as Jesus said in the first statement quoted, "My purpose is to forget myself that I may do the will of my Father," so now he says, "My purpose is to forget myself that I may meet the need of my fellow men." Is there any inconsistency between these two statements? In what way are they similar?

But Jesus made other statements which may be considered as statements of his life purpose.

"For the Son of man came to seek and to save that which was lost."—Luke 19:10.

"I came that they may have life, and may have it abundantly."—John 10:10b.

"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."—John 14:6.

"Thou sayest that I am a king. To this end have I been

born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37b.

What do these add to the two statements already given? Can you cite other statements that Jesus made regarding his life purpose? From the complete list, choose the one statement which seems to you to describe best the purpose of Jesus. What are your reasons for making your choice? Now look over the list again. Is there anything in the other statements that is not contained in the one you have chosen?

It is a difficult task to summarize the life purpose of Jesus and condense it into a single word or phrase. Some have said that his life purpose was service. Does that completely express his purpose? Is there anything in his purpose that it does not include? Others have said that his purpose was to reveal God. Is that comprehensive enough to include all his thought? What is lacking? Again, he has been called "Man's Great Ideal." Is that a satisfactory description of his life purpose?

How would you describe the life purpose of Jesus?

How did Jesus work out this purpose in his life? What connection is there between life purpose and life work? What was the life work of Jesus? Was his life work that of a carpenter? Where would he be classified among the occupations of to-day? How did he describe his work?

The film which is used in motion picture projectors is made up of a number of small pictures, each complete in itself and yet related to the others in such a way that, when they are rapidly passed before the light in succession, a vivid "action picture" is thrown upon the screen. In a somewhat similar manner, by taking the various pictures of Jesus painted in the Gospels and looking at them in their relation to one another, we get a vivid "action picture" of Jesus at work in the world.

"But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners." —Matt. 9:12, 13.

What did Jesus here suggest as his work in the world? On what occasions did he work as a physician? Do you think that he had something more in mind than merely the healing of bodies? Why do you think so?

"For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. . . . I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me."—John 5:22, 23a, 30.

How did Jesus picture himself here? How did he act as judge? What else did he say about himself in this capacity? (See also John 5:26, 27; 8:15, 16, 26; 12:47.)

Having drawn these two pictures of himself as a physician and as a judge, Jesus did not, however, limit himself to what we now call "the professions." He also portrayed himself as a farmer and a herdsman:

"And he answered and said, He that soweth the good seed is the Son of man."—Matt. 13:37.

What is the parable which Jesus here interpreted? How could Jesus call himself "a sower"? What was there in his work that made him so think of himself?

"I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me,

even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."—John 10:11-16.

What is the meaning of this picture of Jesus at work? How is it different from the others which we have discussed?

In an earlier lesson we investigated and explained a paradox of Jesus' teaching. Let us put side by side two pictures of him that are paradoxical:

"For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth."—Luke 22:27.

"Ye call me, Teacher, and, Lord: and ye say well; for so I am."—John 13:13.

What is the paradox in these two statements? Can a man be a servant and still be Lord? What are the pictures that Jesus here painted of himself?

These pictures are but a few from the eighteen or twenty different portraits that Jesus drew of himself. What are some of the others? From this collection, how would you describe the life work of Jesus? What was his mission to the world?

The mission of Jesus. In all the pictures that Jesus painted of himself at work and in all the statements he made about that work, he never lost sight of the purpose behind it. He came to meet the need of the world. However that need might express itself in man, his purpose was to fill that vacancy in man's life that man "may have life, and may have it more abundantly."

Notebook Assignment

Page heading: "Jesus' Purpose and Mission." Write out your definition of Jesus' life purpose. Make a list of

the "I am" statements of Jesus, as "I am the bread of life," giving the chapter and verse reference of each, and indicating briefly how it is an outgrowth of Jesus' purpose.

For Special Discussion

If Jesus were in my place, how would his life purpose show itself in his home? in his school? in what he did during his leisure time? What difference is there between my answers to these questions and what I myself do?

For Investigation

What is the meaning of the name "Jesus"? Does it have any connection with life purpose? What connection is there between the name "Christ" and his life purpose?

CHAPTER XII

The One Great Need of Man

HOW did Jesus describe the work that he had to do in the world? What was the relationship of that work to his life purpose? What was the life purpose of Jesus? Upon what factors in Jesus' consciousness was this life purpose based? What was the need of man that Jesus came to meet?

In discussing the various descriptions which Jesus gave of his work, we saw that they all centered in the one great need of man, which expressed itself in a variety of ways. Jesus' chief concern was this fundamental need and to this he gave his very self. What was and is the one great need of man? Was Jesus primarily interested in the living conditions of men? in the amount of wages they received? in the conditions under which they had to work? Can you pick out one of these as man's greatest need? What do you think men of to-day need most?

What is the great need of man? In looking for an answer to this question, we can best begin by going back several thousands of years to the early events in the history of man. Perhaps as we study how man was made, what his place in the world was, and how he measured up to his responsibility, we shall find some clue that will lead us to the answer we seek.

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."—Gen. 1:26-28.

"And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:16, 17.

"And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat."—Gen. 3:6.

"Therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken."—Gen. 3:23.

How did God make man? What pattern did he follow? For what purpose did he create man? Is it right to say that man was to be God's representative in ruling the

world? (See also Ps. 8:4-6.) What condition did God attach to this position? Why do you think he commanded Adam and Eve not to eat of "the tree of the knowledge of good and evil"? Did God punish them because they ate of the fruit or because they disobeyed his commandment? Did God punish them as he said he would?

What is the answer that this story gives to the question of man's greatest need?

What is sin? Sin is one of the words that does not mean very much to many of us. We think of men and women who have committed some great crime as being "sinners," and sin itself seems to be some awful thing far off from us. What is sin? Is it really an "awful thing"? What do I have to do to commit sin?

There are three different definitions of sin given in the Bible. One is found in The First Epistle of John:

"Every one that doeth sin doeth also lawlessness; and sin is lawlessness."—I John 3:4.

How would you state this definition in your own words? What is the law of God?

It is not enough, however, to keep the law of God. Paul gave another definition that goes a little further than the one which John gave:

"But he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin."—Rom. 14:23.

How would you word this definition? Does it contradict or supplement the first definition discussed?

There is a third definition of sin which is closely related to John's. He described sin as the act of doing something contrary to the law of God. James declared that sin is even more than that:

"To him therefore that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

What is the definition that James gave? How would you combine the three into a single, complete definition? What does the definition in "The Westminster Shorter Catechism" mean: "Sin is any want of conformity unto, or transgression of, the law of God"?

What are the results of sin? Is sin, then, a terrible thing or is it something that does not make very much difference in life? What effect does sin have upon the man or woman who sins?

The sins of Jerusalem had been many and Ezekiel, at the direction of Jehovah, brought this message to the city:

"Thus saith the Lord Jehovah: A city that sheddeth blood in the midst of her, that her time may come, and that maketh idols against herself to defile her! Thou art become guilty in thy blood that thou hast shed, and art defiled in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years."—Ezek. 22:3, 4a.

What effect did the sin have upon the people? What do "guilty" and "defiled" mean? James, in his Epistle, called attention to the same result of sin:

"For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all."—James 2:10.

This is the first result of sin—a soul stained with guilt. What illustrations can you give from Biblical and secular history of men and women who have realized the guilt of sin?

There is a second result of sin that is more to be dreaded than the first:

"Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death."—James 1:14, 15.

How did James describe sin? Is it more than the mere stain of guilt? Is it an active force in life?

"I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?"—Rom. 7:21-24.

What is the second result of sin?

The third result sin reveals all of its awfulness. What is the final consequence of sin? What did God tell Adam would be the penalty if he disobeyed?

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."—Ezek. 18:24.

"For the wages of sin is death."—Rom. 6:23a.

What is meant by "death"? Is "ruin" a synonym? How could you summarize the effect of sin upon the life of the sinner?

How many men are sinners? We have just discussed the awfulness of sin that comes like a blight and spreads until it has completely destroyed the life into which it enters. How extensive is this blight? How widespread is this need? Does it attach a few or a great many men?

"For there is no distinction; for all have sinned, and fall short of the glory of God."—Rom. 3:22b, 23.

Does Paul allow for any exceptions to his statement, "all have sinned"?

There were men and women who did not realize that they committed sin. Can a man sin and not know that he sins? If a person breaks a law of nature ignorantly, is he punished for it? Suppose that he does not know about the law of gravity and in his ignorance steps off a high building, does his ignorance save him? Moses discussed the difference between conscious and unconscious lawbreakers in Num. 15:27-31, but both are held guilty. David realized that he might sin without knowing that he did, so he prayed:

"Who can discern his errors?
Clear thou me from hidden faults."—Ps. 19:12.

In the face of all these facts there were (and are) some people who maintained that they did not sin. Regarding such John made a very strong statement:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us."—I John 1:8, 10.

But why should sin be universal? Cannot a man live without sinning if he really desires to do so? The standards are high: to live without sin a man must not break any one of God's laws; must never do anything that he thinks may be wrong; must always do everything that is right. Why cannot a man keep all of those standards?

"Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."—Rom. 5:12.

How did sin enter the world through one man? What effect has Adam's sin upon my life? How many men are sinners?

The one great need. We have been looking at the dead-black cloud of sin as it hangs loweringly over all

mankind. We have seen how the blight of sin works in life, beginning as a small thing and growing in power until it destroys completely the whole of life. We have discussed the character of sin as the transgression of God's law, the doing of doubtful things, and the leaving undone of things that are right, in all of which "ignorance of the law excuses no man." Finally, we discovered that man has inherited a tendency to sin which makes it impossible for him to keep the standards set. Such is the blackness of the cloud that has come between man and God. Man's one great need is a way through that cloud in order that he may find God.

Notebook Assignment

Page heading: "What Is Sin?" Cite in your own words an example from the Bible under each of the three kinds of sin discussed on page 75. Which kind is most difficult to avoid?

For Special Discussion

Do I ever break the law of God? What things do I do that I am not sure are right? Do I always do everything that I know I ought to do? Which is easier for me to do, right or wrong? What is the great need of my life?

For Investigation

Paul discussed the question of eating meat offered to idols. Rom., ch. 14. What was the question and what was his conclusion?

CHAPTER XIII

Jesus the Answer to Man's Need

WHAT are some of man's principal needs? What is his one great need? How does this need show itself in man's relation to God? In God's relation to man? What is God's will in regard to man's need? What was Jesus' life purpose? How was it related to God's will for his life? How did Jesus work out his purpose in meeting man's need?

If you should ask the average man what he needs most in life, what would be his reply? Jesus looked through all the superficial needs of mankind and saw in his heart the great need for God. Men of all ages have felt this need, this longing for the true God, this desire to get away from the kind of life they have been living to a life more nearly complete. Athens, the home of ancient learning, followed philosophers and priests in the search for God. Here, in this most intellectual city in the world, Paul proclaimed the gospel to an informal gathering of the leading intellectuals of Athens.

"And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you."—Acts 17:22, 23.

What does this introduction to Paul's address indicate regarding the object of the Athenians' search?

The "gospel" is the good news of the way out. Not only men of ancient Greece but also men of the ancient and modern world have been earnestly looking for the way out

of their unhappy condition. What is that condition? What are the results of sin in a life? What is sin? Who are sinners? What is the "gospel"?

"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

What did Paul mean by "salvation"? This is a word used so frequently that we become accustomed to its sound and do not fully appreciate its sense. It has acquired, for us, a certain mysterious formality which is not at all personal. Salvation is simply the way out of a life under the cloud of sin into the life under the sunshine of righteousness—the way out of a sin to God.

How have men and women tried to get away from sin? What "ways out" have they tried? What ways do the people of India follow? the people of China? the people of America? Is the way found by ceremonies, by rituals, by formal repetition of prayers? Does salvation come through a prescription or through a person?

To Joseph the angel brought this message concerning Mary, his betrothed:

"And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins."—Matt. 1:21.

Jesus himself emphasized the part that the "way out" is through personal relationship with himself.

"Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."—John 5:39, 40.

"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."—John 14:6.

The way out of sin is through a Person, Jesus of Nazareth, the Son of God.

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12.

How does Jesus provide the way out of sin? We have decided in a previous discussion that the life purpose of Jesus was to meet the great need of man, and that that need was for salvation from sin. What are the three results that sin brings about in a life? What kind of salvation will Jesus provide if we accept him as the Saviour of the world?

Jesus removes the guilt of sin. From the very first, mankind looked for the fulfillment of God's promise that there should come a man who would bruise the head of the serpent. Gen. 3:15. Centuries before Jesus came, Isaiah wrote of him:

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all."—Isa. 53:4-6.

On one occasion when John the Baptist saw Jesus, he pointed him out to his disciples and said,

"Behold, the Lamb of God!"—John 1:36b.

What did John mean when he spoke of Jesus as "the Lamb"? What was there in the Old Testament sacrifices which prepared the people for an understanding of this? How was a man cleansed from sin in Old Testament times? How did God lay "on him the iniquity of us all"?

Can we say that "Jesus was God's sacrifice to remove the guilt of sin"?

What did Jesus do which indicates that he thought of his work in this way?

"And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins."—Matt. 26:26-28.

What was the significance of the passover? What is the significance of the Lord's Supper?

John, who sat beside Jesus on that last night, said later in one of his letters,

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."—I John 1:7.

Jesus breaks the power of sin. Is it enough merely to remove the stain of sin? What else is necessary?

"The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first."—Luke 11:24-26.

What does this suggest regarding the persistency of the Devil? Why is it not sufficient to remove the stain of sin?

Sin is a power that must be overcome. Jesus came into the world to fight a hand-to-hand conflict with this power, and he conquered it. We have studied one of the great battles in that conflict—the temptation—and we know that Jesus never at any time during his life yielded to the power of sin.

"But one that hath been in all points tempted like as we are, yet without sin."—Heb. 4:15b.

Jesus gained a complete mastery over sin. What does this mean for the man who sins?

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me."—Gal. 2:20a.

"The sting of death is sin; and the power of sin is the law: but thanks be to God, who giveth us the victory through our Lord Jesus Christ."—I Cor. 15:56, 57.

How can a man get the victory over sin? Does this mean that he will never see sin again?

"Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God."—I John 3:9.

How does this compare with what John wrote earlier in the same letter? I John 1:8-10. "Doeth no sin" means "does not keep sinning," and "he cannot sin" means "he cannot keep sinning." Of course a man may fail in his fight upon occasions, but these will be single and isolated instances. The life of Jesus in us means that we have a power greater than that of sin.

"Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57.

Jesus pays the penalty of sin. Is it enough to have sin's stain removed and sin's power broken? Will that alone take away the penalty for having done wrong? What is the penalty for sin?

"The wages of sin is death."—Rom. 6:23a.

How does that compare with God's statement to Adam in regard to the cost of disobedience? Must this penalty be paid? Does Jesus save in this respect also?

"For the wages of sin is death; but the free gift of God is eternal life in Chirst Jesus our Lord."—Rom. 6:23.

"There is therefore now no condemnation to them that are in Christ Jesus."—Rom. 8:1.

Freedom from the penalty of death means life. Jesus himself said that he was the Saviour from sin's penalty.

"Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life."—John 5:24.

Where else did Jesus speak of himself as bringing life to men? How do you know that Jesus conquered, even though he bore the penalty of death for us? How, then, does Jesus meet the great need of men?

Jesus the answer to man's need. Sin has often been likened to a dreadful disease that fastens itself upon man, and grows in power until it brings destruction and death. Jesus in his life, death, and resurrection, has been compared to the antitoxin which, if introduced into the blood, destroys the germ and conquers the disease. Jesus removes the guilt or stain of sin; he breaks the power of sin; he pays the penalty of sin. Thus he perfectly worked out his life purpose of meeting man's great need. Thus he stands to-day as the Saviour of the world.

"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12.

Notebook Assignment

Page heading: "Jesus the Way." List the various ways that different peoples follow in their search for salvation. Then list the reasons for believing that Jesus is the only Way. What is the strongest reason you can advance?

For Special Discussion

What do we need most in our school? in our community? In what way can that need be met?

Do I have to fight any temptation? Is there any sin in my life which has become a habit? Have I found the Way out?

What would it mean to my school if every one of us had found the Way?

For Investigation

What is the meaning of the word "gospel"? Define "death" and "life" as used in the Bible passages quoted in this lesson.

CHAPTER XIV

What Shall Be My Life Purpose?

WHAT life purposes did Jesus reject? Why did he reject them? What did he accept as his life purpose? Why? How did he work out this purpose in his mission? What shall be my life purpose? How shall it be related to the purpose and work of Jesus?

Why should I decide upon a life purpose? Is there any value in setting some objective for our lives? Do you know of men and women who live without a purpose? Is it possible to gain any kind of success without a definite purpose?

We are not discussing here the kind of purpose that is right, but simply the value of a purpose of some kind. Some one has said, "The whole world stands aside to let that man pass who knows where he is going." There are many men and women in the world who are just drifters, driven this way and that by the winds and tides of circumstance. Rarely indeed do they make the harbor of success, and never until they have set for themselves some purpose.

We have discussed in an earlier lesson (Chapter IV) the various kinds of purposes that men have followed. What

were some of those cited? Jesus divided these into two classes—those that are wrong and those that are right. The first he called "serving mammon" and the second "serving God."What did he mean by these two expressions?

The question of allegiance. In the last analysis a life purpose expresses itself as an allegiance. How was this true in Jesus' case? What did he say that supports this statement? It has been said that "a man's life is measured by the cause to which he gives it." If that cause be narrow and selfish, then the life must also become narrow and self-centered; but if the cause be unselfish and high, the life grows until it becomes a reproduction of that cause. What determines a man's selection of the cause to which he shall give his life? What is the greatest cause in the world?

To give oneself to a cause is not very inspiring. We are all hero worshipers and we follow a person much more eagerly than we do a principle. We decided in discussing the question, "How shall I determine the right life purpose?" that we would study the life of Jesus because we believe that he expressed concretely all that is best in life. For several lessons we have been discussing his life and teaching. Upon the basis of the facts we discovered we are ready to make our decision.

"And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ."—Mark 8:27-29.

What did Peter mean when he said, "Thou art the Christ"? Did he here make the choice of his life allegiance? Where did he repeat the statement of his allegiance?

After all that we have learned about Jesus, what is your answer to his question, "Who say ye that I am?"

The question of our own need. Jesus does not receive our allegiance only because of his life and the cause he represents. Although he is the truest man and his cause the greatest, there is a deeper reason for our following him.

There came a time in Jesus' life when he lost many of his followers because he did not satisfy their own preconceived ideas of the Messiah. They refused to believe that he was the Son of God.

"Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God."—John 6:66-69.

There is more than hero worship in Peter's reply. What is the real reason for his staying with Jesus?

What is my great need? Do I sin? How? What are the results of that sin in my life? Is there any way of escape? What is it? Why should I accept Jesus and give him my allegiance?

How can I accept Jesus? We can never live the kind of life we should live until we get away from the habit of doing wrong. We cannot choose the right life purpose so long as we are under the rule of sin. How then shall we avail ourselves of the salvation offered by Jesus?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

What is the requirement laid down in this verse? What does believing on him mean?

"Delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan

unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me."—Acts 26:17, 18.

These verses are part of the commission that Jesus gave to Paul when he appeared to him on the road to Damascus. What was the mission of Paul? How did it compare with that of Jesus? What does "sanctified" mean? What is "faith"?

Evidently, then, the way out of sin is through faith or belief in Jesus. As some one has said, "Faith is simply taking Jesus at his word." It is "receiving and resting upon him alone for salvation." This means that we have a knowledge of the teaching about Jesus—the "gospel" of the early apostles—and that we are persuaded that this teaching is true. But this alone is not sufficient. We must act upon that knowledge. Faith in Jesus Christ means that we take him into our lives, as the One who can save us from sin, and give him our whole allegiance. The following acrostic definition expresses my attitude in faith:

Forsaking	For
All	All
I	I
Take	Trust
Him	Him

The meaning of allegiance. What difference does Jesus expect allegiance to him to make in life? Review again his discussion of this in Matt. 6:19-33.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven."—Matt. 7:21.

Jesus expects that those who follow him will do the will of the Father just as he did. He makes it possible for us to have the intimate consciousness of God as Father.

"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me."—John 14:6.

"After this manner therefore pray ye: Our Father who art in heaven, Hallowed by thy name."—Matt. 6:9.

"And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses."—Mark 11:25.

What did Jesus teach regarding the relation of his followers to God? What did his followers believe?

"But as many as received him, to them gave he the right to become children of God, even to them that believe on his name."—John 1:12.

"For ye are all sons of God, through faith, in Christ Jesus."—Gal. 3:26.

In the second place, Jesus expects allegiance to him to mean a consciousness of the need of man.

"So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."—John 21:15-17.

Why did Jesus question Peter three times? What was the significance of the question and the command? Is this a fair paraphrase of Jesus' words: "If you love me you will show that love by helping me to meet the need of men"?

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."—Mark 16:15, 16.

Again, this allegiance means a new consciousness of self. We have discussed the value of self in one of the early chapters. Now we find that value increased because allegiance to Jesus gives us a special mission, a task that has been committed to each one who follows him.

"As thou didst send me into the world, even so sent I them into the world. . . . Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me."—John 17:18, 20, 21.

Do these words apply to us or only to the early apostles? Does the purpose of Jesus' prayer have any bearing upon our life purpose?

What shall be my life purpose? Each one of us must answer this question, once and for all. Many college men and women have taken the following as their purpose: "I will live my life under God for others rather than myself, for the advancement of the Kingdom of God rather than for my personal success."

Notebook Assignment

Page heading: "My Life Purpose." Think this question through carefully and prayerfully. Then in your own words write out your life purpose.

For Special Discussion

What changes in my everyday life must be made if I follow the life purpose I have just taken? How can I be true to that purpose?

PART II

What Shall Be My Life Work?

CHAPTER I

Choosing a Life Work

WHAT was the life purpose of Jesus? How was this related to his life work? What is the relationship between life purpose and life work? Is it important to find the right life work? To whom is it of importance? What is the process followed in discovering the right life work?

Life purpose and life work. In a preceding chapter (Part I, Chapter XI) we discussed the life purpose of Jesus as it affected his life work. We decided that his life work was just the expression of his life purpose. Fundamental to everything that he did was the great dominating purpose of his life. Why is it important for me to decide my life purpose? What must I do after that choice is made?

There are some who seem to think that the choice of a high purpose is sufficient in itself to insure the right use of life. Nothing could be more erroneous. A purpose for life that never finds its expression in life is practically valueless. The choice of a purpose is but the first step. We must then discover in what way we can best work out this purpose. How, then, shall I go about the discovery of my right life work? Are there some occupations that are "best" in themselves? Can I be in one of the "higher occupations" and yet be far from the best? What is the best occupation for me?

The best occupation. At various times in the history of society, and always in some sections of it, there has been a feeling that certain occupations are in themselves "best." For example, the professions, as a class, have often been thought of as the best occupations. Why has this been so? Can a man be a physician and not be in the

best occupation? Can a man be a mechanic and yet be in the best occupation?

The trouble comes largely from a mistaken idea of respectability. Even in this democratic country of ours, there is a feeling that certain "white-collar" jobs are more respectable than others that require jumpers and overalls. Is it any more respectable to sell goods over a counter than it is to repair automobiles? Which requires the greater technical training? Can you choose the best occupation by entering that which is considered the most respectable?

What is the best occupation?

Finding the best occupation. The question of the best occupation, then, is not to be settled by looking within the occupation itself. The best occupation for me is that in which I can best carry out my life purpose. In other words the occupation that gives me the best opportunity to meet the need of men is for me the best occupation. How am I going to discover what occupation that is? Can I expect God to "call" me? How does God call men?

There is a word, frequently used in connection with the choice of a life work, that has been used infrequently in this book because of its present-day meaning. What is the true significance of the word "vocation"? How is it used in our modern speech regarding occupations? Is it correct to say that, "we choose a vocation"? What other noun is the exact equivalent of "vocation"?

Vocation is a picture word. In three short syllables it throws upon the screen of our imagination the picture of the boy and girl—yourself and myself—standing on the threshold of life and listening eagerly to the voices that would call them into their place in the world. Recall the picture of Jesus listening to the two voices (Part I, Chapter V). Which one did he answer? In our choice of a life purpose, we, too, have turned from the voice of self

and are listening for the voice of God. How can we hear it? How can we follow it into the right life work?

The first step. In our choice of the right life purpose, we have turned our faces in the right direction and have set for ourselves the right objective. We are now ready for the first step. What did Jesus do as the first step in his important choices?

"And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles."—Luke 6:12, 13.

How much time did he spend in prayer? Why? Is it true that "the more important the choice, the more time he spent in prayer"?

What, then, should be our first step in the choice of the right life work? How much time should we spend in prayer? How often should we pray about this choice?

In his closing words to the people of Thessalonica, Paul urged them to "pray without ceasing." I Thess. 5:17. What did he mean by this?

As we seek to find the right occupation for ourselves, we too should "pray without ceasing." We should always be in such an attitude that we can hear God's voice when he calls.

The second step. But we cannot expect to discover the right life work if we sit down idly and wait for God to answer our prayers. We must put ourselves in the way of his answer. His voice comes to us through some great need, some great occupation, as we try to discover the answer to our prayers. He may open the door into our right life work but it may be behind us, and if we sit still we shall never see it. "Help me to find the life work that thou hast for me," is the prayer that looks for an answer.

The second step, then, in the choice of the right life work requires some activity on our part. What can we do toward finding the best occupation for ourselves? What ought we to know before we can choose intelligently?

This means, of course, that the choice of the right life work involves real study. We must know something of the various occupations, their characteristics, and the qualities they require in those who follow them. Then we must know something of our own abilities in order that we may discover just where we fit into the scheme of things. Finally, we must discover where the need is the greatest if we would carry out the purpose of our lives. As J. Lovell Murray says: "The decision is twofold. We must find both the right vocation and the right location."

Here the question under discussion has provided the procedure to be followed in the right choice of a life work. We have decided that two things are necessary: Prayer, and a study of ourselves, of the various occupations, and of the need in the world. We will discuss these more fully in the next chapter. But is there anything else that we must do in the choice of the right life work?

The last step. It is possible for a man to follow all the steps we have indicated and yet not find his right life work. What is the final step that is necessary?

A boy spent a great deal of time during his high-school and college days in trying to find an occupation that would give him the opportunity he wanted. After college he tried several in a half-hearted way, but none satisfied him. To-day he is washing dishes in a cheap restaurant. He could not make a decision!

It is not wise to hurry in the matter of choosing a life work, but it is necessary to act when all the necessary information is at hand. Very often we cannot be perfectly certain of our choice, but if we have made it prayerfully, trying to discover God's will for our lives, we may be

assured of the outcome. It may be necessary for us to summon all power of thought, emotion, and will in the act of decision, but the decision must be made—made with all of life, for all of life. For us, life is a glorious venture of faith as we follow Him to whom we have pledged our allegiance in the purpose of our lives.

Notebook Assignment

Make a list of the occupations in which you are especially interested, giving, after each, the reason for your interest.

For Special Discussion

What occupations are considered the most respectable among the people we know? Why?

Does the occupation of the parents make any difference to their children in social life in high school? What can we do to make our school more democratic?

CHAPTER II

Principles Underlying the Right Choice

WHAT were the three steps in the choice of a life work suggested in the last chapter? Explain in your own words the significance of each step. In our study of occupations, what principles should guide us? What were the principles underlying Jesus' choice of a life purpose? (Part I, Chapters VI to X.) Is there any connection between these and the principles underlying the choice of the right life work?

"The will of God and a man's life work." Some years ago, Dr. H. B. Wright, of Yale, wrote a book under this title, urging that men seek to follow God's will rather than their own selfish desire in the important matter of choosing a life work. Unfortunately, the book is now out of print but the title can never lose its significance. What

place should God's will have in my choice of a life work? Does he have any particular interest in what we do with our lives? Will he reveal his will to us?

Let us again think of Jesus' own life. What place did he give to the will of the Father? Turn back to the chapter where we discussed together the first great principle of his life, his consciousness of God. (Part I, Chapter VI.) From what was said at that time, how would you answer the question? Nowhere is Jesus' attitude more vividly portrayed than during that supreme moment of his life when he stood face to face with the cross.

"And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."—Luke 22:41, 42.

What relationship did Jesus establish between his will and that of the Father? What, then should be the place I give to God's will in my consideration of a life work? Probably no man since Jesus himself has had so great an influence on the world's history as the brave and brilliant Apostle Paul. What place did he give to the will of God? What did he mean when he spoke of himself as an apostle "through the will of God"? II Cor. 1:1. Do you know men and women to-day who are giving the same place to God's will? What place shall I give him?

A plan for the individual life. The discussion which we have followed so far raises two important questions. In the first place, does God have a plan for each life? If a person places his will parallel with God's will, how can he be assured that his life will be a success? After all, does God really have something definite for each of us to do? We have discussed this question somewhat in Part I, Chapter X, in which we investigated Jesus' realization of a special mission. Name some of the outstanding men

whom you believe God sent into the world for a spiritual purpose.[1] Why do you think they had a particular piece of work to do? What reason have you to suppose that God does not have a plan for your life?

The second important question arises naturally from the first. If God does have a plan for each life, how is the individual to find out about it? How do you expect God to reveal his plan? How has he revealed it to other men and women? We talked over this question a little in the preceding chapter and as we discuss the other principles of right choice, we shall find a more nearly complete answer. Now we need to remember that God reveals his will here in the same way that he does in other matters. Although the choice of a life work is of fundamental importance, we cannot expect any supernatural revelation or "call" to service—not because such a call is impossible, but rather because the vast majority of men and women who find the right life work do so through ordinary processes under the direction of the Holy Spirit. The first answer, then, to the question as to how each person can find God's plan for any life is a negative answer. We must not rely upon an extraordinary supernatural revelation. Where then shall we look for God's will regarding our lives?

The need of mankind and a man's life work. This brings us quite naturally to the second great principle of guidance in the choice of the right life work. What does God want most to accomplish in the world? Why did he send his Son into the world? Jesus made the purpose of the Father his own purpose. What was the great life purpose of Jesus? (Part 1, Chapter XI.)

Can we say, then, that God's great desire for the world is the return of mankind to himself? that man shall place him at the center, on the throne, of his life? that man's

[1]Reference has been made to Bushnell's "Every Man's Life a Plan of God" (pages 41, 42). His material will be found helpful in answering these questions.

great need for him, which is fundamental to all other needs, shall be met?

It is therefore logical to assume that God wants all of his children to work with him in the task of winning the world to himself. His plan for each life will therefore put each individual where he can best meet the need of man. Does this mean that everyone must become a minister or a missionary? What are the "service" callings? Can we be sure of following God's will merely by entering these callings?

These questions all group themselves around two problems. In the first place, where can we find the greatest need? In answering this question, we have to push out our horizon until it includes the whole world. We no longer think in terms of our own community, but rather in terms of the nation and the world. Cleland B. McAfee quotes a friend as saying: "My grandfather lived in a community. My father lived in a community and a state. I have lived in a community, a state, and a nation; but my son will live in a community, a state, a nation, and a world." How does Jesus indicate this world point of view?

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

Can we be sure that we are following God's will for our lives unless we consider our lives in relation to the need of the whole world?

The second problem is closely related to the first: What calling offers the greatest service possibilities? This is a question which is quite similar to that concerning the best occupations in the preceding chapter. How would you answer it? There are two factors that make it impossible for any one calling to be named as the best. In the first place, the need of the community will affect the situation, one section being greatly in need of doctors, another of

teachers, and a third of scientific farmers. Again, our own personal qualifications demand consideration. The need for doctors is very urgent in certain parts of China, so I determine that it is God's will for me to go to China as a doctor. What is there dangerous about such a decision? How should my own personal qualifications affect my answer?

Two guiding principles. We have been discussing two guiding principles in the selection of the right life work. The first of these corresponds to the first great fundamental in the life of Jesus, his consciousness of God (Part I, Chapter VI). How would you state this briefly?

The second principle parallels the second fundamental in the life of Jesus, his consciousness of the need of man (Part I, Chapter VII). State this so that it will correspond in form to your statement of the first principle.

Notebook Assignment

Go over the list of occupations which you have already made and as far as possible indicate which offer the greatest service opportunities and where these opportunities are greatest.

For Special Discussion

What difference would it make in my life at home and at school if I put God's will above my own? What difference would it make if I gave my life to meeting the needs of my fellows? Where can I best begin with such a program?

CHAPTER III

Principles Underlying the Right Choice (Continued)

WHAT was the first principle discussed as fundamental to the right choice of life work? What assurance have I that God has a plan for my life? What is the second principle? How is it related to the first? What geographical boundaries should I put upon my consideration of the place where I shall work? Is the decision regarding an occupation dependent solely upon the place of need? Must I consider my preference in any way? If so, what consideration do I owe myself in deciding upon a life work?

A man's self and his life work. Let us again think of the three fundamentals underlying the life of Jesus. The first was his consciousness of the Father's intimate presence, and the second, his consciousness of man's great need. In the last two lessons, we have been talking about the relationship of these fundamentals to the principles underlying the right choice of a life work. The third fundamental, Jesus' consciousness of self, has a corresponding principle of choice. In deciding upon a life work, we must consider ourselves. Why is this true? What weight will this consideration have in the final decision? What method shall we follow in the consideration of self?

Our responsibility. In choosing our life work, we must, first of all, put ourselves in a place of responsibility regarding that choice. A young man finished his college course with the object of a business career before him. His father, however, wanted him to study law. Because of his respect for his father and his feeling of obligation to him, the young man decided to become a lawyer. Did he do right in making this the basis of his decision?

"The choice, let us repeat, is acutely individual. No

one, whether phrenologist, professor, vocational-guidance expert, fiancée, or parent, can in conscience be permitted to settle the choice for you. Your life is yours and the responsibility for determining its career is narrowed down to you. One day you will be asked how you used your life and not how your parents or anyone else disposed of it. It is a solemn accountability, but it cannot be alienated."[1]

In choosing my life work, I must remember that I alone am responsible for that choice.

Our value. In choosing an occupation we cannot forget ourselves, for we are responsible for that choice. Moreover, we must consider the value of ourselves in making the choice. In the first chapter of this book we began the consideration of the question, "What Shall I Do with My Life?" by discussing the value of life. What decision did we reach regarding our own value? What was the basis for this decision? In the light of that decision why is it important for us to consider ourselves in the choice of an occupation?

In your set of tools you have a chisel. One day you need a screw driver very much, but for some reason cannot find one so you use the chisel instead. What happens? Not only do you find that the chisel makes a poor screw driver, but you also discover that you have nicked it so that it is no longer worth much as a chisel. If you reverse the procedure and try to sharpen the screw driver into a chisel, you meet with no better success. How can you apply this illustration in answering the question under discussion?

Our qualifications. Not only do we consider the value of ourselves in making our choice but, as the illustration just used suggests, we need also to study our own qualifications. Why must we do this? Can we realize the full value of our lives without using them to their full capacity?

In thinking of ourselves in relation to our life work, we

[1]J. Lovell Murray, "The Choice of a Life Work," page 10. (Association Press.)

must avoid two mistakes. In the first place, we may very easily undertake an occupation for which we have little qualification. The boy whose father is a doctor enters that profession in order that he may practice medicine with his father. A girl, because of her fondness for music, decides to follow music as a life work. Neither of these has considered personal qualifications. Thus the second mistake comes in not considering all of our qualifications. It has been said that "a man's right life work will engage all his powers." Do you know whether or not that is true? Does it seem logical? Turn again to the discussion in regard to the parable of The Talents. (Part I, Chapter II.) What does Jesus teach in this parable which helps to answer the question? How are you going to discover your qualifications?

Our development. Since life is valuable, it follows not only that we must use if efficiently but also that we shall develop it in order to increase its efficiency. There are some occupations which do not permit self-development, that give little opportunity for increasing the number of talents. Name some that may be so classified. Do you know any men or women who have entered "blind alley" occupations? What is the result?

There are two questions that may well be asked about any proposed occupation. Does it offer sufficient financial return to allow for self-development? With the life purpose we have chosen as our own, we are not looking for wealth and luxury, but our occupation should bring us more than merely enough for self-support. More important than this, however, is the second question. Does this occupation offer an opportunity to grow? Does it call out the very best in us and then continually demand a little more?

As we think of any occupation, we must satisfy ourselves that it offers ample opportunity for the complete use of our best powers and that it will allow us to throw all of our

abilities and all of our energy into its prosecution, not only at the beginning of our work, but also through all the years after the first enthusiasm and novelty have worn away. Only thus can we hope to avoid the deadening monotony of the position that has become too small for us.

The principles underlying the choice of the right life work. In the last two chapters we have been discussing the various principles wihch should govern a person in choosing a life work. These may be summarized as follows:

1. The choice of a life work should follow the purpose of God.
2. The choice of a life work should meet the need of mankind.
3. The choice of a life work should conserve the value of self.

What is the relationship of the second to the first? of the third to the second? Can we say that the first principle is inclusive of the other two? Under which of the three principles would you place the following?

a. Each individual is responsible for the choice of his life work.
b. The choice of a life work should disregard community, state, and national boundaries.
c. The choice of a life work should allow for the development of personality.
d. The choice of a life work should be made on the basis of all the available evidence.

Notebook Assignment

Honestly study the question of your own qualifications. Make a list of the qualifications you possess, dividing them under the four heads: physical; mental; social; and spiritual. Ask your parents and some good friend to check over the list, adding any you may have omitted and sug-

gesting possible changes. If you think that they are correct, make the changes suggested.

For Special Discussion

Where can I do the most good in the world? In what occupations do I know that I could not be of most service? Even though I have not decided upon my life work, how can I begin practicing the principles in my school life? at home? in my church?

CHAPTER IV

The Investigation of Occupations

WHAT are the three principles underlying the right choice of a life work? What is the practical value of these principles? How may they be applied to the actual choice of a life work? How much should we know before making our choice? How can we secure this knowledge?

Securing all the evidence. In the last lesson we decided that the choice of a life work should rest upon the total evidence in the case. Often the mistake in our conclusions regarding the right life work is the result of incomplete information. Each one of us needs to know the answer to the important question: For what occupations do my qualifications and training fit me? This involves a knowledge of my qualifications, as suggested in the last chapter. What else is involved? Can I answer the question without knowing what qualifications each occupation demands?

It follows that in securing the necessary information we must investigate the various occupations. Why should we study all the occupations rather than just those in which we are particularly interested? Can we be sure that we are right without knowing something about all the more important occupations? Of what value is our knowing in

general the characteristics of occupations other than our own? How shall we go about securing the necessary information?

A plan of study. We have spent our time up to this point in deciding upon a life purpose and in discovering the principles underlying the right choice of a life work. We have been investigating ourselves in an effort to list our characteristics and special qualifications. We must now study the occupations to see where we can best use our own particular abilities. This shall be our purpose in the following lessons.

What do we need to know about each occupation? Let us compare our answers with the questions given below, adding supplementary questions if we think necessary. Our completed answer to the above question will give us a plan of study in the investigation of each occupation.

1. What is the occupation? What are its characteristics?
2. What qualifications does it demand? How do these compare with my abilities, my training, and my interests?
3. Of what importance is the occupation? Does it meet a real need of man? Can I, through it, help to meet the great need of mankind? What opportunities does the occupation offer? Does it give opportunity for self-development?
4. Where is the place of greatest need for the occupation? If I make this my choice, where can I be of the most service?

Look back over this list of questions. Would you leave any out of consideration? What would you add?

Classifying the occupations. In approaching our investigation of the occupations, we are confronted at once with their great number and variety. A hundred years or so ago every boy knew something of all the occupations. In the village where he lived he could watch the blacksmith, the cobbler, the weaver, and the baker. He knew

the doctor, the minister, the lawyer, and the school-teacher. Therefore it was not such a difficult problem for him to find his vocation.

To-day, however, the simple industrial system had become minutely complex. Instead of doing several things, men do one or only part of one thing. Specialization has occurred and new occupations are continually arising. In the census of 1910 the United States Government lists nine classes of occupations, but these contain many kinds of work so that the total number is difficult to discover.

Women in the occupations. Women are coming to the front in every field of endeavor. During the year 1922 there were 8,549,511 women earning money in the United States and the total of their income tax was $1,264,955,727. For the benefit of the girls who are looking forward to their life work the following table is given, indicating the variety of work that is being done by women:

	TOTAL IN OCCUPATION
Agriculture, Forestry, and Animal Husbandry	1,084,128
Mining	2,864
Trade	667,792
Clerical Occupations	1,426,116
Transportation	213,054
Manufacturing and Mechanical Industries	1,930,341
Public Service	21,794
Domestic and Personal Service	2,186,924
Professional	1,016,498

Undoubtedly the greatest work of the woman is that of home-making. Because of the peculiar interest and importance of the home, we will discuss this in a later chapter in Part III of our course.

For the sake of simplifying the problem, we may classify all of these occupations under four main heads:

1. The "earth occupations"—including agriculture, live

stock-raising, forestry, mining, and the like—that have to do with the supplying of raw materials.

2. Production—including manufacturing, construction work, building trades, and the like—that are engaged in transferring raw material into products of various kinds.

3. Distribution—including transportation, advertising, salesmanship, commercial occupations, banking, and the like—that are interested in supplying the varied wants of the consumer.

4. The professions—including engineering, law, medicine, literature, teaching, the ministry, and the like—that are concerned with the life of the individual and his social relationships.

The method of investigation. In the following lessons, one or more occupations under each of these main headings will be discussed. Not much space is available for details and these must be supplied by personal investigation. Make frequent use of your notebook so that when you have finished it will contain, in brief form, all the evidence you need in making your choice of the right life work. In this investigation you will want to consult not only encyclopedias and reference books but also men and women who are employed in the various occupations.

Notebook Assignment

Make a list under the four heads suggested above, of the occupations with which you are now familiar. State the source of your information in each case, as: "reading"; "experience"; "acquaintance with worker"; and so forth.

For Special Discussion

Does prayer have any place in this investigation that I am making? What should be my attitude toward God as I continue this study? Can I trust my own conclusions? How much can I rely on the advice of others?

CHAPTER V

Agriculture

WHAT is agriculture? What other term may be used? Is "agriculture" broader in its meaning than "farming"? What does the farmer do? Of what importance is his work? Is the United States a "farmer nation"?

Fundamental to all the other occupations is that of agriculture. Sometimes we forget the importance of the farmer in our complex civilization. He is responsible for the food that we eat and the clothes that we wear, for we include cattle-raising under the head of "agriculture." For practically all of the necessities of life we must look to the man who lives and works in the country. Can you think of any foodstuffs which are not the product of agriculture?

The importance of agriculture is so great that many people must be engaged in this occupation. On an average, about one out of every four people at work in the United States are farmers, which makes agriculture the most extensive of all the occupations as far as the number of workers is concerned. There never will be a time when the demand for farmers will cease. Men must eat and as long as this holds true the farmer has his work to do.

In which of the four classes of occupations would you put agriculture?

What kinds of agriculture are there? What is meant by "general" or "diversified farming"? What forms of specialized farming are there?

Most of the farmers in this country have not become specialists. They grow a variety of crops and fruits, raise cattle and hogs, keep poultry and bees, and market their vegetables. Thus they may be classed as "general" farmers. Others, however, either because of local conditions or because of special interests, are concentrating their

efforts on one particular branch of agriculture. They are the specialists. Among them may be found the stock man, with his cattle, horses, mules, and sheep; the dairyman, with his high-bred cows, his up-to-date creamery, and his cheese factory; the poultry man, marketing chickens and eggs; the truck gardener, specializing in vegetables and berries; the fruit grower, with his orchards of apples, pears, prunes, apricots, and oranges; the nursery and seedman, who produces young trees, shrubs, and seeds of every kind; and the landscape gardener, who specializes in the artistic arrangement of yards, gardens, and estates. What other specialists can you add to this list? Which is the more desirable, general or specialized farming? What are the reasons for your answer?

What qualifications does agriculture demand? What type of man makes the best farmer? The successful farmer is essentially a man who loves the out of doors, who enjoys waching plants grow and develop into as nearly perfect specimens as possible. He takes pleasure in working with animals and machinery. He must have the qualifications of a scientist, willing to investigate and experiment with different types of fertilizers and seeds, and to study and adopt the results of such experimentation on the part of others; he must be skilled in the breeding of high-grade stock and in the producing of every kind of dairy product; he must always study new methods in every branch of his work and be willing to learn from every possible source. Farm machinery—including the reaper, the binder, the thresher, and the tractor—has increased in variety and in complexity until the farmer needs many of the qualifications of the machinist and engineer. He must also possess the qualification of a good business man for much of his success depends upon his ability to buy and sell wisely. Certainly, there are few occupations which call for a better balanced or more rounded ability.

What opportunities does agriculture offer? What does farming offer to those who meet its demands? This is a question which is difficult to answer definitely, because a great many of the rewards are not material. The financial income from farming is, in general, more certain than in trade or mechanical work. Although the farmer's monetary returns may be small, his net return, over and above expense is larger than in many of the industrial occupations. Moreover, he is safe from being out of work completely, and he can usually find some remunerative way of investing his time.

More important than the financial returns are the effects of the farmer's occupation upon his life. His outdoor life means health and freedom from occupational diseases; the demands upon his ability mean constant growth and a life more nearly balanced than that of his city cousin—"there are fewer kinds of farmers than of traders and mechanics, but each individual farmer is more different kinds of a man"; the alternating of heavy and light seasons means more opportunity for social life than is usually supposed, for the farmer can look forward and plan for the definite seasons when his work will be light.

Of far greater importance, however, is the farmers' opportunity for a real home life. He may own his own home, which, in itself, is a very real satisfaction, and within that home he may build a united family life. Agriculture is not the occupation of one member of the family, but is rather the joint task of all the members. Mother and children are partners with the father, sharing his labors and his successes. Whatever may be said of its other advantages, agriculture offers greater opportunities for real happiness than many other occupations.

How important an occupation is agriculture? What has been said that indicates its importance? As a farmer, what could I do for my fellow men?

It is very important that the physical needs of man be met, but an even greater opportunity awaits the trained and qualified farmer. He may help his fellows in their development of a complete life. In many sections of our country farmers are barely making a livelihood because they do not know how to make the most of the opportunities of farm life. Not only do they need to know the best methods of farming, but also they need a vision of the best methods of living. The Board of National Missions of the Presbyterian Church in the U. S. A. is looking for men and women to teach agriculture in their schools and to become community advisers in agriculture; our Government is looking for young men to serve as community advisers in the United States Farm Management Demonstration Work.

The farmer who is bringing new life to a nation. India is starving; for centuries hundreds of thousands of her inhabitants have always been hungry. Periodically great famines have carried off a countless multitude of men, women, and children. And yet India is an agricultural nation. Almost eighty per cent of the population gets its living from the soil, and this will always be so, because the climate is against mill and factory life, favoring the farmer with a growing season for crops that last for full twelve months. And yet, India goes hungry.

Over in America, one day February, 1903, a young Welsh boy, a senior in Princeton University, rode for a few miles in a trolley with Henry Foreman, of India. They talked of India's great need, and of the opportunity then offered by the mass movement among the outcastes in which thousands were turning to Christ. Just before he left the car, Forman asked this direct question: "If the Presbyterian Board would send you immediately upon graduation from college, would you go out to India to do evangelistic work among the low-caste people?" The

college man replied that he would. In April he was commissioned; in June he graduated and started for India.

But Sam Higginbottom—for this was the young man's name—did not do the evangelistic work he had planned. Instead, he was asked to teach economics in the college at Allahabad. This meant strenuous days in preparation and in investigation of India's economic system, an investigation that gradually ripened into the conviction that India's greatest need was a knowledge of farming. Of course he met with opposition, both from missionary and from governmental officials, but his persistence gave him his opportunity. Finally the mission authorities said, "Well, if you think we ought to be teaching scientific, modern farming as a missionary method, why do you not return to America and study the subject and see if the people in America will back your faith with their money?"

Higginbottom accepted the challenge. That was in the spring of 1909. In the fall of 1911, he returned to India with a bachelor's degree in agriculture from the Ohio State University and with thirty thousand dollars in money for the establishment of an agricultural college. Land was secured and work begun.

"Now a great agricultural school has been developed. It is remarkable that in this school, and on the farm in connection with it boys of the lowest caste and boys of the highest caste work side by side. To see a poor Christian convert from the sweeper outcastes plowing in a field along with a wealthy Brahman of the highest rank is a sight that makes old-time India rub its eyes in amazement. From all parts of India young men go there to train. Many missionary organizations, both British and American, who realize the value of developing Christian agricultural experts to lead the people of India out of bondage, have sent students.

"A rich Hindu of the highest caste, himself a landowner

holding ten thousand acres, became a student and bore the burdens and the heat with the best of them on the mission farm.

"A very wealthy Indian prince came as a student, bringing with him a retinue of servants and his private secretary to take notes in class. He was somewhat dismayed when he was set at the task of carrying fodder to the silage cutter. Presently, however, he got into the spirit of the work, began to write his own notes in the classrooms, and no labor on the farm was too hard for him.

"Young sirdars or nobles come from other native states, take the course in agriculture, and then go back to their states to introduce the new methods. Besides a knowledge of agriculture, many of them carry back something else, something obtained in Higginbottom's Bible class. In most cases the first Bible they have ever seen is the one put into their hands by this farmer missionary. It is difficult for students to escape from Mr. Higginbottom without being strongly influenced in a spiritual way, and many of these lead Christian lives after they leave Jumna Farm."[1]

Notebook Assignment

Make a list of the qualifications demanded by agriculture; compare the list of your own qualifications with it, underscoring once those qualities which you possess, and twice those which you possess in high degree. What is the result of your comparison? Are you especially interested in any phase of agriculture? What do you think is the reason that you are or are not?

For Special Discussion

What opportunity would agriculture give me for carrying out my life purpose? How could I do it best? Where should I find the place of greatest need?

[1] "Ancient Peoples at New Tasks" by Willard Price, pp. 135, 136. (Missionary Education Movement.)

CHAPTER VI

Commercial Occupations

WHAT is meant by "commercial occupations"? How would you define commerce? What occupations may be included under this heading?

In the history of occupations, commerce followed close upon agriculture. One man, wanting something which his neighbor had, traded for it part of his own possessions. From this crude beginning developed our vast commercial organization with its retail stores, wholesale houses, stock exchanges, banks, and clearing houses. Trade conditions have been so far improved that the uncertainty of prices and deliveries is a thing of the past. The market is comparatively regular and profit does not depend so much upon speculation as upon small returns and the frequent turnover of stock. So rapidly has our commerce increased that the merchant not only finds his market among the 110,000,000 people in the United States, but he also welcomes the nations from every corner of the world as they come to his doors to buy and sell. Because of this growth, the commercial occupations employ more than four million people and are second only to agriculture in the number of their followers.

What position does the United States hold among the commercial nations? What are our leading exports? imports? How do they compare in value? In your community which is the more important, commerce or agriculture?

What are the "commercial" occupations? A complete answer to this question would require a great deal more space than can be given here. We can suggest only a few of the various types of commercial occupations. Naturally, the first that comes to mind is the retail store

where we may purchase almost any kind of article. This is spoken of as the merchandizing end of commerce. Retail stores are of many types, from the general store in the village to the department store in the large city where, under the same roof, one may buy anything from toothpicks to grand pianos. The number of smaller stores dealing in only one or two specialties is rapidly increasing. How many such stores can you list? All of these are retail stores and must be supplied with goods through the large wholesale houses that form an important factor in our commercial system.

Occupying an important place in the field of commerce are such interesting occupations as real estate, with its intricate questions of contracts, leases, mortgages, taxes, and titles, and its equally important problems of the value of property and the cost of building; insurance of every kind—fire, life, accident, sickness, automobile, marine, and many others, which protect the individual against financial loss; banking, with its great and varying field, dealing in both currency and credit through trust companies, savings banks, bond and brokerage houses, building and loan associations, and the like; and the export-import trade which carries our commerce to every nation in the world.

Investigate carefully any of the above occupations that appeal strongly to you, by reading about them in your public library and by talking with men and women who are engaged in the work in which you are interested.

What qualifications do the commercial occupations demand? The great variety of work makes it almost impossible to generalize regarding these qualities. There are some that are common to the great majority of occupations, however. What is salesmanship? What is "business ability"? Where in the field of business would the following characteristics prove most useful: ability to meet people, carefulness of detail, mathematical ability,

orderliness, love of music and art, independence, executive ability, studiousness? A successful business man says, "For success in business but two qualifications are necessary—perseverance and character." What do you think of his statement?

What opportunities does business offer? We have decided that present attractions in an occupation are worth while only as they lead to greater advantages in the future. What is the prospect of future advancement in the occupation in which you are interested? Name some successful business men who have advanced from ordinary jobs to positions of great importance. The great majority of concerns prefer to fill their important positions by promoting men from their own ranks, thus assuring training in their particular methods of doing business and increasing the loyalty of the employees to the firm.

What are the hours of the business concerns in your community? Are there laws in your state governing the length of time employees shall work? What are the working conditions, including light, heat, ventilation, and sanitation? What salary is paid to clerks, stenographers, typists, bookkeepers? Where is the best place to begin in the business world? In answering these questions, talk with some business man or employee in the occupation in which you are especially interested.

Of what importance to society are these commercial occupations? Does business meet a real need of mankind? In answer to the question, "What does business mean to you?" Gowin and Wheatley quote a prominent business man as saying: "It has meant an effort to prove as far as possible worthy in a field which has been one of the major powers in the development of the life of the world. It has meant satisfaction attained by contributing to the upbuilding and prosperity of my community. For the real business man is a man of constant service to his

community. . . . He meets a real need with the substantial thing that will satisfy that necessity. Such a man cannot, by the very nature of affairs, become a mere money grabber. He keeps an eye on the making of profits in business, else he must show his lack of good business capacity—but inevitably he works for the welfare of the community in which he moves."[1]

Can I carry out my life purpose by being a business man? Can I, through commercial occupations, help to meet the great need of mankind for God? As we think of the field of business, it is well to keep our life purpose clearly in mind. The commercial spirit has often supplanted, in the later lives of men and women, the high purpose of serving God which dominated them as they undertook their tasks. Jesus frequently warned against this serving of mammon as opposed to the serving of God. What did he say regarding the danger of riches? We cannot afford to sacrifice the principles of our lives for the principles of so-called "good business." "For what doth it profit a man, to gain the whole world, and forfeit his life?"—Mark 8:36.

A business man who did not forget his life purpose. America is proud of the stories of men and women from other shores who have come over the sea seeking a larger life and who have "made good" in one way or another. When this making good is not only in a successful business career but also in a still greater achievement in citizenship and service and a large contribution to some phase or other of our life, we are even more interested. And when this is a Christian contribution, not only to the life of America but also to far-away lands, and multiplies itself through a family of six sons following the same path, it is still more worth our attention.

Some forty-odd years ago, an immigrant lad came from Belfast to the United States. He planned to go into the

[1] "Occupations," p. 71. (Ginn & Company.)

linen business with his cousin in America. The newcomer proved himself an able addition to the steadily prospering business and he advanced year by year until he was its head. He was of the stuff on which other men rely and he was of the stuff that grows and keeps pace with the changing world. The greatest asset he brought with him over the sea was his deep, genuine religious background. From the very start, he identified himself actively with forward-looking and uplifting Christian activities—inside and outside the Church. It was in the Church that he met his future wife.

The home that was thus established was the kind which people like to visit and the kind which the children treasure as an ideal home, where the family life was the jolliest and most congenial and where the Christlike spirit of the father and mother was always sincere and unselfish. Six active, husky boys came into this home, each of them strong and individual, yet stamped with the similar character of their heritage.

The immigrant boy has now become a well-known man —a big-hearted, steady, devoted layman of sound judgment, tireless effort, and absolute reliability, who is seized upon by religious and philanthropic organizations of all kinds. A key man in his Church and in the local Young Men's Christian Association, a constant and generous contributor of time and thought and money to many causes at home and abroad, a power in every movement and organization in which he has been a part, he has gone from larger to larger fields of recognition and usefulness. The International Committee of the Young Men's Christian Association, the Layman's Missionary Movement, the Board of Foreign Missions of the Presbyterian Church in the U.S.A.—these are only a few of the Christian organizations that claimed him. None of these were positions to be merely "held" but were vantage points for strenuous years of work for others.

It is not altogether surprising that the next generation is following out his tradition. Two Christian business men, two foreign missionaries, and two ministers—"thirty-six feet of sons" as some one remarked—is the continuation of the story and is part of the contribution of this life to the future of all sorts and conditions of men here in this country and abroad. A hospital in far-away Turkey, where all races and creeds are treated; a chemistry laboratory in the Forman Christian College, Lahore, India, where self-respecting, constructive trades are taught; an athletic program for the preparatory school of Nanking University, are only three of the tangible enterprises into which the life of this business man has been poured. There is no possibility of calculating the contribution which will have been made by just two generations of this family—begun by an immigrant clerk in a linen store in New York some forty years ago.

Where is the greatest need for Christian business men? Write to the Board of National Missions and the Board of Foreign Missions for information regarding the opportunities they have for treasurers, bookkeepers, purchasing agents and the like.

Notebook Assignment

Make a list of the qualifications essential in the business world and by their side write your own qualifications. Would you be successful in this field? Which commercial occupation interests you most? What do you think is the reason for your special interest?

For Special Discussion

What could I do as a business man to carry out my life purpose? Where could I do the most in the field of commerce?

CHAPTER VII

Transportation

WHAT is transportation? What is its relationship to commerce? Which is the more important, commerce or transportation?

The beginnings of transportation date back almost to the time when men began to trade with one another. Rude rafts of boughs, logs, and the inflated skins of sheep were first used to float products of various kinds down the rivers and streams. From these developed boats and ships. More than a thousand years before our era, Phœnician ships were trading between the cities on the Mediterranean Sea. There rude boats were developed by the Greeks, the Carthaginians, the Romans, and their successors, until to-day we have the huge ocean-going vessels, crossing the Atlantic in four days and provided with all the comforts of the most modern of hotels.

Among the ancient peoples land transportation grew less rapidly, being largely for military rather than for commercial purposes. The rough and awkward-looking cart, the rather unwieldy chariot and carriage, have developed until to-day our overland transportation is carried on by automobiles, trucks, and steam and electric trains. The story of the growth of the steam engine is very interesting. Read it in an encyclopedia or elsewhere and be ready to tell the class about it. In 1830 there were only 121 miles of railroad in the whole world, 23 miles of which were in the United States. In 1920, in our country alone, there were over 200,000 miles of rails.

But transportation is not limited to the carrying of people and of things. The transmission of ideas is also included. The signal fires of the savage and the semaphore system of Napoleon have been replaced by the telephone,

telegraph, and radio. Ocean navigation and railroading would be very greatly handicapped without the increasingly efficient system of communication by telegraph and wireless.

What qualifications does transportation demand? From this brief discussion it is evident that the field of transportation is almost as varied as that of commerce. This makes possible a large range of qualification. (1) Roads must be built and equipment prepared, which demands the services of engineers, manufacturers, and machinists. (2) Business must be secured from shippers and passengers. (3) Accounts must be kept, and legal matters attended to. (4) Supplies must be purchased, real estate bought and sold, insurance secured, and various other duties performed. These call for three main departments: the operating department, the traffic department, and the financial and accounting department, with a fourth sub-department to care for the items suggested under (4). The work of ocean transportation and of the large telegraph and telephone companies is similarly organized.

The general qualifications have been stated by President Howard Elliott, of the New York, New Haven, and Hartford Railroad Company: "The only rule to success that I know of is hard work, honesty, sincerity, good character, and good habits. These are platitudes, but they are the principles of success."

Take any branch of transportation and make a list of the special qualifications it demands. Talk with a conductor, an engineer, a station agent, a telegraph operator, and others, regarding these qualifications.

What opportunities does transportation offer? Is it a healthful occupation? What are its dangerous branches? Does it offer opportunity for advancement? Does it allow for specialization?

A Lehigh Valley official summarizes the advantages of

railroading as follows: "The time will come when railroad employ for every man in the service will not mean drudgery, nor sinecure, nor accidental opportunity, but an enlightened, stimulating, highly efficient service of the highest earning power, least uncertainty from accidental causes, largest freedom for individual initiative, entire self-respect and thoroughly democratic spirit."[1]

Dean Schneider, of the University of Cincinnati School of Engineering, analyzed the work of the locomotive engineer and gave it the rating of 100 per cent for the following reasons:

1. "The work of the locomotive engineer is done in the open air."
2. "It provides a fairly well rounded physical development."
3. "The constant improvements in locomotive design and railway appliances generally require continuous mental development."
4. "Mental alertness is constantly required for emergencies."
5. "A comprehensive grasp of the whole interdependent scheme of production (the product of a railroad is transportation) is essential."
6. "The conditions under which the same run is made are never alike."
7. "The work itself breeds in the engineer the highest quality of good citizenship; namely, an instant willingness to sacrifice himself for the lives in the train behind him."

From Dean Schneider's list, how would you state the seven characteristics that he considers essential in an ideal occupation?

Is transportation an important occupation? What influences does it have upon agriculture? upon commerce? What attitude does the United States Government take

[1]Quoted by Gowin & Wheatley, "Occupations, p. 122. (Ginn & Company.)

toward strikes on the railroads? Why does it take this attitude?

Certain sections of the country are largely dependent upon transportation for their life. It is said that New York City has only enough food to last for twenty-four hours. Cut off all transportation and it would face starvation. "The part that transportation plays in the practical life of the community depends almost directly upon the complexity of its economic system." The rise of industry on a great scale and the establishment of an efficient means of transportation are dependent one upon the other. E. M. Herr, president of the Westinghouse Electric and Manufacturing Company, recently made the following statement: "Transportation is absolutely essential for life as we know it. The whole social and industrial structure of the United States has been built upon the basis of the free movement of persons and goods."

What part does transportation play in meeting the great need of man?

Where can a man with training and ability in transportation meet the greatest need?

A college man who is now employed by the Bell Telephone Company in its Traffic Department says: "When I graduated from college, I had no definite plans for my life work. The only decision that I had made—one which in this day is of first importance—was not to work for myself as my father had worked for himself, but to throw my energy and ability into the teamwork game of a large corporation. . . . At last, I have found my place of service.

"Why did I choose this form of work? Well, in the first place, the company has the reputation for fair dealing with its employees and with the public, which is a very great satisfaction. It also means a real opportunity for advancement, depending entirely upon my personal

abilities and efforts. Besides this, I am sure of receiving just as much salary as I am worth, which will increase as my worth increases.

"The second great consideration lies in the future. The work I am in now is not a blind-alley proposition. It offers increasing opportunities for my best efforts and will continue to do so, since the business of the company must of necessity continue to increase rapidly. The telephone is a necessity and as such is in constant demand by business men of all kinds and by families and individuals for every purpose.

"This introduces my third reason. The telephone company is a public servant, meeting a very great need in the life of mankind. I feel that my work is indispensable, that it is responsible for the growth of business and industry, and that it is playing a large part in the promotion of human happiness. Of course, I may be prejudiced. I do admit that I am enthusiastic, for I am sure that this is the greatest work in the world—for me."

Unknown heroines of the transportation world. The telephone and telegraph perform an essential service for society. The employees in this field realize the great importance of their work and often face personal danger in order to be faithful to their trust.

The night operators were busily engaged at the switchboard of a suburban exchange near Philadelphia. Through the wall behind them came a trace of smoke, followed by a little tongue of flame. One of the girls discovered the fire and at once called the fire department. The head operator covered the switchboard with its asbestos case, prepared for such emergencies. The girls remained calmly at their desks while the firemen worked behind them and above them, fighting the fire which at any moment threatened to destroy the exchange. So well did those girls work that not one of the many subscribers who used their telephones

that night even suspected that the voice which asked, "Number, please?" belonged to a heroine. The woman who called her neighbor for a friendly chat, the mother whose son was injured and who called the doctor to his bedside, the husband whom the hospital called with the good news of his wife's returning health, all were unconsciously indebted to the brave girls who did their duty in the face of danger, who realized the very great importance of the service that they rendered.

Notebook Assignment

In what phase of transportation am I especially interested? Why? Make a list of the qualifications demanded in this field and check it with your own, underlining once those qualifications which you possess and twice those which you possess in high degree. What is your conclusion?

For Special Discussion

If I should enter the field of transportation, how could I carry out my life purpose? Where should I find the greatest need?

CHAPTER VIII

The Mechanic Trades

THE history of mechanics began with the blacksmith who, at his forge, prepared all the argicultural implements and military weapons that were used by his neighbors. His position was high and important. The long list of old Greek gods numbered a blacksmith named Hephæstus whom the later Romans called Vulcan. He gave his Roman name to those mountains that burn like fiery forges, the ever-smoking volcanoes.

A great change has taken place since the days when the blacksmith was the only mechanic. To-day specialization has invaded his field and the mechanic trades are constantly

increasing in number. Many of these are connected with manufacturing plants and belong under the discussion in the next chapter. Here let us consider particularly those included in the machine shop itself.

The draftsman. The architect of the machine shop is the draftsman. He designs the machine that is to be built, makes blue prints of its various parts, and prepares specifications for the use of the men who do the actual work of building. The success of the product depends primarily upon his knowledge and the accuracy of his work. In the larger shops, draftsmen of special ability become designers, who are responsible for the designing of new tools and machines and the adaptation of the old design to new uses.

The pattern maker. When the blue print is finished by the draftsman, it passes to the pattern maker for the building of patterns to be used in any necessary castings. The pattern maker must be able to read the blue prints, and to picture in his mind what the casting will look like when finished. He must be familiar as well with the actual making and removing of molds. To-day, however, not only cast metals require a pattern, but frequently stone, brick, mortar, cement, glass, paper, and almost everything that is made in an odd shape must be built from a pattern. Work as a pattern maker requires a knowledge of the other machine-shop trades, mathematical accuracy, and great skill in woodworking.

The machinist. The draftsman and the pattern maker have both been working for the machinist. He takes the blue print and the pattern and from them builds the required tool or machine. From his hand comes the finished product. He makes, assembles, and repairs tools and machinery of every kind. Often, in the small shops, his work is of great variety, using lathes, planes, milling machines, shapers, presses, and many other machines. In

the larger shops, however, this work becomes specialized, allowing him to become very proficient upon a single machine or at a particular type of work.

Outside the machine shop. There are other mechanic trades not necessarily connected with the machine shop. The blacksmith shoes horses, does general repair work upon wagons, farm implements, machines, tools, and the like; the stationary engineer tends to the using and general repair work of steam engines in the building of factories, and takes care of the heating or power systems attached; the truck driver and chauffeur are responsible for the running and care of automobiles and are expected to be able to make minor repairs. The rapid growth of the automobile business has created a demand for expert mechanics in garages and service stations.

What qualifications are demanded by the mechanic trades? Visit a machine shop, foundry, or automobile repair shop and discover the different types of work in each. Make a list of the qualifications essential in a mechanic, a draftsman, a pattern maker, a blacksmith, a garage mechanic.

Which requires higher qualifications, a clerk in a dry-goods store or a mechanic in a garage?

What are the advantages of the mechanic trades? The demand for skilled mechanics is great in nearly every community, and the opportunities for advanacement are generally good. This depends, of course, upon the shop and the way in which it is run. The mechanic may become a pattern maker, a draftsman, or designer, if his training and qualifications are of the right kind.

In the main, the occupation is average, from the point of view of danger and health. In most shops, the machines are protected and the metal dust is carried off by fan-ventilation systems. The financial return is good, allowing for a comfortable living, and for leisure time and self-

development. Often the type of work is of great variety, requiring quick thought and frequent nervous and muscular adjustments, which provide increased possibilities for all-round development.

Investigate the shops of your community. Are the machines protected? Are the working conditions good? What salaries are paid? What are the opportunities for advancement? In what field is the need greatest?

Do the mechanic trades meet a real need? Of what importance are the mechanic trades to agriculture? to transportation? to manufacturing?

Picture a modern farm without its machines and tools; a transportation system with no engines, automobiles, and ocean-going vessels; a manufacturing plant stripped of its machinery and mechanical labor-saving devices. At once the great importance of the mechanic trades is very evident. The man who builds machines with which, in turn, he builds other machines that plow, reap, and thresh the grain, that carry and haul produce to every corner of the world, that card, spin, and weave wool into cloth, that do almost everything imaginable far more rapidly than it can be done by hand, surely fills a very necessary place in the present-day world.

If I should enter the mechanic trades, could I carry out my life purpose? Where should I find the place of greatest need?

The mechanic who found his place. Fred Hope was almost ready to graduate from college. During his years at Maryville, a Presbyterian college in Tennessee, the conviction kept returning to him that he should be a missionary. But all the missionaries he had ever heard of were preachers, and he did not want to preach. Finally, he settled the question in this way: "If God wants me to be a missionary and there is any way I can be a missionary, without being a preacher, then I'll be one." A few years

later the way opened and he reached Elat, on the west coast of Africa, where he had been sent to take charge of the Frank James Industrial School.

He found, upon his arrival, one little bark hut, which was to be the school building, and six boys, who comprised the entire student body. From this beginning, Fred Hope has launched an industrial awakening in West Africa. In his own words, he gives a good picture of his school at work. The following quotation is taken from his letter, telling of the visit of the new French Governor of Kamerun, who came to the colony after it had been won from the Germans:

"The Captain of this district brought the new Governor of South Kamerun to visit the station. We took him first to the industrial school and showed him the chair class at work on all kinds of furniture. Right from the first I could see his surprise. He was not looking for such work. He examined the chairs, tables, sofas, and other odd pieces with great interest. He did not seem to understand how such work was possible to these natives. I presented him with a chair and a mahogany-topped table.

"We went then to the hat class, where he saw the different kinds of hats. He was greatly interested in the tropical helmets we were making, and examined them in all the different stages. To see these helmets as neatly made and as strong as the average European-made article, and made, too, by black boys and in a mission, seemed to be too much for him.

"Then we went to the tailor class, where another surprise awaited him. He carefully examined the clothing, some of it as good as that he had on. We could see a change in his attitude toward us. Next, we visited the room where six boys were working in ivory and ebony. I gave him an ivory and ebony cane. From there we went to the press-room, where he saw work that was being done for the government, and a small French primer for the French

school. Then we went into the industrial school office, where he saw the walls and ceiling and all of the furniture made of mahogany. We went then to the sawmill and from there to the blacksmith shop, where the boys were repairing an automobile. Then we went to the carpenter shop. We could see that the man was completely taken aback.

"We then went up to our home, where Mrs. Hope had prepared refreshments. Then came the next surprise. The walls of different kinds of mahogany and other beautiful African woods set him gazing. I called his attention to the fact that the whole house and all the furniture in it was made by the boys in the carpenter class he had just seen.

By that time he was willing to joke with us. The Captain asked if that gramophone was not made in the industrial school. I assured him that it was, and as I saw the governor looking at a bookcase made of teakwood, full of books, I laughingly told him that those books were printed on the mission press. By this time he was full of coffee and American cake, and really seemed to be enjoying himself.

"After a while he said it was time he was getting back to the Government station. We told him he had not seen the mission yet, but only a little side line. We then showed him the girls' school, and afterwards the French school. He forgot all about his purpose in coming down to put out the large boys, and never said a word about it. Then he was taken to the big church. When he saw a building that would seat four thousand, he ventured the question: 'Was it ever full?' When told that there had been as many as four thousand on the outside that could not get in, that finished him. As we were walking to his horse, he said: 'You have a blessed work here with these native people.' Then, on leaving, he said to Mr. Johnston: 'I am greatly pleased with what I have seen here, and if at any time I can

be of service to you in your work, you have only to command me."[1]

Fred Hope, the mechanic, has found his place and through him the natives of West Africa are finding a complete life in Christ Jesus.

Notebook Assignment

What branch of the mechanic trades is especially interesting to you? Why? Make a list of the requirements in this field and check it with your own qualifications, underscoring once those which you possess and twice those which you possess in marked degree. What is your conclusion regarding your chance of success in this field?

For Special Discussion

How could I carry out my life purpose as a mechanic? Where is there the great need for trained mechanics? How could the Church use a trained mechanic?

CHAPTER IX

Manufacturing

WHEN the first man and woman discovered how garments could be made by sewing together leaves with fine strips of bark, the art of manufacture began. At first, it was generally the woman who made the rude moccasins and clothing of skins, but when times were peaceful and hunting unnecessary, the men also engaged in the work, and manufacture became the business of the family. Of course, all the work was done by hand with only a few rough tools available. The very word itself—"manu-facture," "to make by hand" (from the Latin, *manus*, hand, and *facere*, to make)—indicates this fact.

[1] "Ancient Peoples at New Tasks," Price, pp. 173-175. (Missionary Education Movement.)

To-day, however, the meaning of the word has been changed almost completely.

The history of manufacturing in England illustrates most clearly the steps in this change. For centuries, the home had been the factory. In 1764, however, James Hargreaves invented the spinning jenny, which was rapidly perfected until spinning came to be done by machinery. Twenty years later, Sir Edmund Cartwright build a power loom, so that when the steam engine reached a practical stage, the transformation became very rapid. In about twenty years spinning and weaving left the home for the large factory equipped with expensive machinery. Thus began the modern factory system which has almost completely changed the meaning of manufacture from "make by hand" to "make by machinery."

The nature of manufacturing has also undergone a change through specialization and consolidation. An entire factory may produce only one part of the completed article. Read the advertisements for certain automobiles and note how many factories contribute to the completed car. Then within the factory itself specialization has given each worker a very small part in the entire process. The man may fasten a certain bolt, the woman paste a label or fill a box, with no variety whatsoever to their work. There are very few all-round jobs and their number is decreasing. The young man who enters manufacturing must prepare to become a specialist.

What is meant by "division of labor"? What factories are there in your community?

The business of manufacturing. Considered in general, there are two branches to manufacturing. One of these is the commercial or selling end of the business. Under the head of "Commercial Occupations," in Chapter VI, we have discussed this type of work and it would be well to review the results of that discussion.

The other branch of manufacturing is the production side of the business. As this is characteristic of manufacturing, let us consider it a little more in detail.

The production department is concerned with three forms of activities: preparing for manufacturing, manufacturing proper, and taking care of the finished product. In the first are employed designers, draftsmen, pattern makers, toolmakers, and engineers, whose duties have been discussed under "The Mechanic Trades," Chapter VIII.

Manufacturing is by far the largest and most important division of production. Here is found the large mass of unskilled wage earners whose work is of endless variety. Above them, and usually promoted from their ranks, are foremen, managers, and superintendents, who have charge of crews, departments, and entire plants. In addition to these two classes are the production experts, whose duty it is to study the best and most efficient methods of the various processes of manufacturing; the cost accountants, who keep accurate records of the cost of materials, labor, and other charges, and are responsible for the financial success of the business; and educational workers, in charge of the educational work that the firm is carrying on for its employees.

The finished-stores department, the third in this division, takes care of storing the finished articles, either for future assembling or for shipment. This department is under the direction of the chief stores or chief shipping clerk, with assistants and laborers.

What special qualifications are essential in manufacturing? You have been elected, by the board of directors, general manager of.....factory (insert the name of a factory in your own community, or of one with which you are somewhat familiar). Your first duty is to select men to fill several vacancies. What kind of man would you choose as superintendent of the manufacturing division? as production expert? as cost accountant? as educational

worker? as chief shipping clerk? Talk over your problem with a factory superintendent or manager, if possible.

What opportunities does manufacturing offer? To-day the field of manufacturing offers many advantages to the man of an inventive turn of mind, who enjoys building and remaking things, but that field is only just beginning to be discovered. In the next generation manufacturing will make even greater progress than it has in the last. This places responsibility for the future upon each individual. The business itself is growing.

From the point of view of working conditions, manufacturing is about average, although these conditions are being steadily improved. The ordinary wage earner often has long hours and poor surroundings, but the skilled employees usually are favorably situated with salaries and leisure time that permit of continued self-development. There is ample opportunity for specialization and particularly for creative work. The man with inventive ability finds a real field for the exercise of that genius.

Investigate the conditions in a factory in your community. What pay do the various workers receive? Write the Western Electric Company, of Chicago, or any other large manufacturing concern, regarding opportunities offered in their business.

Is manufacturing an essential industry? Look around you at the number of manufactured articles and the question answers itself. There have been those who argued against the use of machinery, however, on the ground that it took away work from those who needed it by allowing one man to do the work of ten or twenty on a single machine. How can you answer that argument? Is the large number of unemployed due to machinery? What arguments can you advance in favor of the use of machinery in manufacturing?

In what ways does manufacturing meet a real need of

mankind? Where is the field of greatest need? Do you know any manufacturers who have lived up to ideals? In what respects did they carry out life purposes similar to yours?

Running a factory by the Golden Rule. Men say that a factory cannot be run successfully if the principles of Jesus are strictly followed. The experience of Arthur Nash has completely disproved this. In 1918, Mr. Nash bought out a men's clothing factory in Cincinnati, Ohio. When the first pay roll was laid upon his desk, he discovered to his astonishment that the average wage was only seven dollars a week, and that some old women were working for as little as three dollars a week. He saw at once that such a pay roll was not consistent with his mother's teaching, and that some change would have to be made if he were to remain a consistent Christian.

With such a situation confronting him, he determined upon a revolutionary step which, he felt, would probably compel him to go out of business. After a quick inventory of the stock on hand, he found that he could make a substantial wage increase, and still realize some profit on his venture. "We will then buy a farm and go out of business with what is left," he said to his son, "for we cannot succeed on such a wage basis and we will not attempt to succeed on any other."

Accordingly, he called together the employees, announced the wage increase, and stated his policy. "We will run this factory," he said, "as long as we run it on the Golden Rule. This means that in my relations with you I will try to put myself in your place. I will ask myself the question, 'If I were in your place and you were in mine, what would I want you to do?' I ask you to let the same rule govern your actions toward me."

The the unexpected happened. Instead of running behind, as Mr. Nash had expected, the factory began to make money from the very start. "During the three and

one half years since January 1919," writes Mr. Nash, in summarizing the success of the experiment, "we have grown from the smallest to be the largest manufacturers of made-to-order clothing in the world. Not only is this true but we have passed through one of the most critical periods in the world's industrial history, and the agitators who have made trouble between employers and employees have concentrated their efforts upon us during the last year, and it has had no more effect upon us than periods of business stagnation."

When Mr. Nash was asked if his company were working out a system for the management of the factory based upon the Golden Rule, so that the method he had developed might become permanent, he replied, "The thing that I have endeavored to emphasize is not a system, but a principle; and wherever that principle is functioning, any system will work, and wherever that principle is not active, any system will have its difficulties."

The Nash Clothing Company, of Cincinnati, Ohio, is a success. Its president tells the whole story in a little book called, "The Golden Rule in Business." Best of all, he has shown that a man with a Christian life purpose can work out that purpose in a factory and that he can operate successfully upon the Christian basis of the Golden Rule.

Notebook Assignment

What branch of manufacturing interests you especially? Why? What qualifications does it demand? Check this list with the list of your own qualifications, underscoring once those which you possess and twice those which you possess in high degree. What is your conclusion?

For Special Discussion

How could I carry out my life purpose in the field of manufacturing? Where could I best serve in this field?

CHAPTER X

The Building Trades

ALONG with the development of agriculture and the increase in man's possessions, came the need for a more adequate dwelling place for his family. The cave could not be moved from place to place as the hunting grounds changed; therefore the tent was a natural substitute. Gradually a more permanent structure became desirable and the house, sometimes of stones, sometimes of logs, began its evolution. As the buildings increased in complexity, there arose a group of men especially skilled in the hewing of stones and timbers, and in the laying of foundations and the raising of walls. To-day men live and work in buildings that are more comfortable and convenient than ever before. The large city skyscraper and the small country home alike demand builders more skilled and better trained than were those of even the last generation. This demand has increased until to-day the followers of the building trades number approximately two million.

What trades would you classify as being "building trades"? Probably everyone, at least every boy, will think first of the carpenter. He has always occupied an important place in the building of every kind of structure. His particular responsibility in the building is the woodwork, the framework of joists upon the foundation, the walls and partitions where these are of wood, the roof, floors, windows, and doors, the built-in cupboards and bookcases. Sometimes he becomes especially skilled in the more difficult types of woodworking. Then he may become a cabinetmaker and construct furniture of various kinds for both home and office.

In the building of a house, however, the carpenter does not work alone. The mason lays the foundations and does

all the stone, brick, and concrete work in connection with the structure. The plumber installs the heating system and runs water and sewer pipes from bathrooms and sinks. He may include in his work the installation of the gas lighting system and the putting on of the metal roof and cornices and rain spouting, or the responsibility may be distributed among the gas fitters and sheet-metal workers. With the plumber comes the electrician, and after them the painter and the decorator. What special duties does each of these have? Watch a building in process of construction and make a note of the various classes of workmen engaged, and of the kinds of work each class does.

The building contractor unifies the entire operation. Often he is a master carpenter or mason, who holds the contract for the building. He supervises the work, through the subcontractors, who are in charge of the carpentry, the masonry, the plumbing and heating, and the electrical installation. If no architect is employed, the building contractor may also draw up the plans and specifications. Sometimes it happens that the architect becomes a building contractor. He is usually a professional engineer, however, and his work will be discussed in the following chapter.

What qualifications are necessary in the building trades? You have been investigating the kind of work that must be done. What kind of men are needed to do it? How would you answer the following questions and what reasons can you give for each answer: Does a carpenter need to be a mathematician? Is this also true of the mason, plumber, painter, and decorator? What sciences should each know? Is there any advantage in their being trained in drawing? What special qualifications does the building contractor need? What high-school subjects are valuable as preparation for each of those trades? Are there any necessary physical qualifications? What place is there for women in these trades? What qualifications do they need?

What are the personal opportunities in the building trades? What salaries are paid in each of the trades we are investigating? How many hours do the men work? Is the work steady throughout the year? What opportunities are there for advancement? What is the highest possible position, as far as salary and responsibility are concerned? How much incentive is there for self-improvement? How much leisure time? What disadvantages can you find in each of these trades?

Turn back to Dean Schneider's rating of the work of the locomotive engineer. (Chapter VII.) If you consider that rating 100 per cent, what rating on the same basis would you give carpentry? masonry? plumbing? painting? the work of the building contractor?

If you can meet a contracting carpenter or mason, talk over with him the following questions: What qualifications and training does he consider necessary? What opportunity does his trade offer? How did he secure his preparation? What disadvantages has he discovered in his trade? What is his judgment regarding the future of his trade?

Are the building trades essential to the well-being of society? We are just beginning to discover the vital importance of public health. Cities and towns are passing laws looking toward the creation and maintenance of sanitary conditions, and everything possible is being done to eradicate disease and to build up the physical life of the people. What relationship do the building trades bear to this movement? How can they help in this crusade against disease?

The physical development is much more important than we have thought, not only because it is the basis of our life, but also because it greatly affects the very character of our life. If we are sick, that has an evident effect upon our dispositions which is often quite the opposite from the effect of health. How would you illustrate this? What does this have to do with the building trades?

In the construction of a house or office building, therefore, the builders can do much for the physical life of those who live and work there, and through that physical life, they can also make or mar their mental life. There is a direct effect that cannot be overlooked. Why is it important that we live and work in attractive, well-lighted, well-built houses, offices, and workshops? Does our environment have any effect upon our character? In answering this question, consider two statements: Ruskin, in "The Seven Lamps of Architecture," said, "I would have, then, our ordinary dwelling houses built to last, and built to be lovely; as rich and full of pleasantness as may be within and without"; Pattie, in "Compelled Men," said, "We are what we look at, what we live with and what we think of."

How important a place can the building trades occupy in society?

A preacher who became a builder. He was not trained in the building trades, this man from Texas. He had ridden the ranges before going to college and then had added three years at a theological seminary. When he completed his preparation the Board of Home Missions of the Presbyterian Church sent him to the island of Porto Rico to take charge of a little school near San German. This was his opportunity and he proved equal to it!

Two things he soon discovered: First, the school could not succeed without a campus and buildings with adequate equipment; second, the boys and girls of the island needed a twofold education—manual as well as mental. These two facts he put together. The boys and girls should receive their manual education in constructing and equipping for themselves the buildings in which they would be given their mental education. Thus during part of the day this man with a vision carried on the duties of a college president; the remainder of the day he was a building

contractor and supervisor, helping in the laying of foundations and the erecting of walls, showing the boys how to build molds and mix cement, directing the laying of floors and the setting of windows. And the vision of J. Will Harris is becoming a reality!

One of our great New York dailies gave space to an editorial, part of which follows:

"Perhaps the most significant fact just now in the progress of Porto Rico is the swift and somewhat astonishing development of a great institution for the higher education, both academic and technical, near San German, in the southwestern part of the island. In one of the most beautiful hill-surrounded sites which the imagination can conceive—a tropical version of Williamstown, Massachusetts, with a climate that without irreverence may be described as heavenly—there is growing with tropical rapidity the future University of the Antilles, the school at present known as the Polytechnic Institute of Porto Rico. Its destiny is as obvious as its history is amazing. It promises to be for the long future the source of culture and the central seat of the liberal arts not only for Porto Rico but for the other Antillean islands and for a considerable part of Latin, Central, and South America.

"It happens that it was just one year ago to-day that the legislature of Porto Rico conferred upon the existing school at San German the full university functions. Under the auspices of the Presbyterian Board the school had been opened seven years before with a single student on its rolls. Under the direction of Rev. J. W. Harris, a Texan of large vision, indomitable energy, and a very remarkable practical faculty for realizing ideals, it has already become a university in the true sense, occupying a campus of one hundred and twenty acres, affording through competent professional teachers a thorough education, both academic and technical, to nearly three hundred students of both

sexes. The promise of the institution and the quick recognition of its importance to the future of the Carribean peoples is shown, perhaps better than in any other way, by the circumstance that nearly four times as many students as are admitted are turned away from San German because of present lack of housing facilities.

"The plan of the Polytechnic Institute of Porto Rico, that is to say, the University of the Antilles of the future, contemplates buildings which will accommodate 1,200 boarding students and their teachers, at a cost of $2,000,000, and an endowment of $6,000,000 for the same."

Notebook Assignment

Which one of the building trades interests you the most? which the least? What is the reason for your interest? Make a list of the special qualifications demanded in the trade in which you are interested. From the list of your own qualifications, underscore once those which you possess and twice those which you possess in marked degree. What conclusion do you reach?

For Special Discussion

How can I carry out my life purpose if I follow one of the building trades? What seems to be the place where I can best serve? What are my reasons for this conclusion?

CHAPTER XI

The Engineering Professions

SO far we have considered vocations that are commonly classed as occupations and trades. We turn from these to investigate the various professions. What is the difference between a trade and a profession? Turn back to the classification of occupations suggested in Part II, Chapter IV. Under what headings do the various occupations so far studied belong?

Almost on the border line between the trades and the professions stands engineering. For some time there has been a disagreement as to the side of the line on which it belonged, but now it is classified with the professions by most authorities in the field.

In the early days of this profession's history there were but two kinds of engineers—the military engineers, who designed and built ships, forts, walls, weapons, military roads, and all kinds of machinery for war on land and sea; and the civil engineers whose duties covered every other type of engineering. The work of both these classes has been increased in amount and complexity. In our investigation, however, we shall limit ourselves to civil engineering which has developed into several distinct types or professions. In the following discussion we must remember that only the principal duties of each can be mentioned and that in actual practice there is often an overlapping between the professions.

The civil engineer of to-day usually confines his duties to the making of surveys and maps; to the planning, construction, and maintenance of roads, railroads, tunnels, bridges, aqueducts, canals, dykes, and irrigation systems; and to the dredging and improvement of rivers and harbors.

The electrical engineer is responsible for the design, manufacture, and installation of electrical machinery, for the building and maintenance of telephone, telegraph, cable, and wireless systems; and for the transmission and use of all electric power.

The mechanical engineer is concerned with the generation and transmission of power outside the province of the electrical engineer, from fuel, water, and wind; with the designing, building, equipping, and operating of power houses, machine shops, and manufacturing plants, and with the designing and manufacture of tools and machines of every kind.

In the mining and smelting of minerals and ores, the mining engineer and the metallurgical engineer work together. The former is in charge of all the work necessary in the discovery of mineral deposits, the sinking of shafts, the construction of tunnels, the operations required in bringing the ore to the crusher, and the preparation of the ore for the smelter. Here the metallurgical engineer continues the process by separating and refining the metals from the ore and by giving them the properties desired in the market.

The industrial chemist is also an engineer by profession for he gives expert judgment on manufacturing processes from the combined viewpoint of a chemist and an engineer, and takes charge of experimentation and production where chemical reactions are concerned.

The architectural engineer designs buildings and prepares blue prints for the contractors, regularly oversees the process of construction, and is the court of final appeal in matters of difference between the contractors and the owner.

The city engineer combines many of the duties mentioned under the above heads, and in addition he studies and gives expert advice on water systems, milk supplies, epidemics, smoke nuisance, and other matters, that affect the health of the city. Specialists in the prevention of disease are often classified as sanitary engineers.

In which of the above engineering professions are you especially interested? Why is it that more high-school boys are interested in engineering than in any other occupation, trade, or profession?

What characteristics or qualities are essential for success in the engineering professions? From among your high-school acquaintances pick out boys whom you think would be successful in the above professions. What are the reasons for your choice in each case?

The following qualifications are considered essential to success: analytical ability, executive ability, ability to mix well with men, pleasing personality, aptitude for mathematics, mechanical ability, a liking for out-of-door work, powers of close observation, ability to handle men, willingness to undergo physical exertion, liking for chemistry, physics, bacteriology, ability to draw, and appreciation of the beautiful. Which of the engineering professions requires each of these qualifications? Where more than one profession may be named, select the one which especially demands the qualification.

What studies in high school give special preparation for engineering?

What opportunities are offered in the engineering profession? Probably no other occupation offers greater opportunities or makes a bigger appeal to the red-blooded boy than does engineering. The field is so broad that one may choose to work out of doors, and away from civilization as a civil or mining engineer, or, as a chemical engineer, in the very heart of industrial civilization. You may find the real joy of your work in constructing huge bridges, tunnels, and dams, or in discovering new compounds by the combination of invisible atoms and molecules.

The working conditions of the engineer are above the average. In the outdoor branches of the profession this is especially true. The hours may be long under the rush of an important task, but this is the unusual. The work is varied and presents a continuously changing series of situations which demand increasing capacity on the part of the engineer. These conditions, together with the attractive salaries that are paid to men of ability, offer real opportunity for continued self-development. In the main, engineering is not a narrowing profession. It rather broadens the man who follows it, through its constant demand for a variety of talents.

Moreover, this profession is not so crowded as are some others. It is not an uncommon thing for graduates from engineering schools to be offered four or five attractive positions. The need is constantly increasing. Thomas A. Edison, one of our most famous technical experts, once said in an interview: "We do not have enough men whose training has been such as to enable them to cope with the actual conditions of life. We do not have enough men who understand from A to Z the science of business. Most of all, we have not enough engineers. In industry and in business, we need more men with engineers' training. America needs chemists, engineers, all sorts of technically educated men, because this is a new country with industries to open up and develop, and because it is a commercial country with 'big business' to manage in the right way."[1]

Is engineering an important occupation? Does it meet a real need in society? What part does it play in agriculture? in commerce? in transportation? in manufacturing and the mechanical trades? in the building trades? How does it compare in importance with these occupations?

Sir Frederick Bramwell, a prominent English civil engineer, once said, "The whole of the material needs of humanity, and many of its intellectual requirements, are either satisfied through the labors of the engineer or are under obligations to these labors." What do you think of this statement? Does it seem to make engineering too important? If so, in what respect is it wrong?

Which of the engineering professions mentioned on pages 147 and 148 meets the greatest need of mankind? Give the reasons for your answer.

Suppose you have decided to enter one of the engineering professions, where will you find the place of greatest need?

A civil engineer who built a "highway for the King himself." Alec was lost in his book. For years

[1]Quoted by Gowin & Wheatley "Occupations," p. 241. (Ginn & Company.)

his Scotch heart had thrilled at the deeds of his fellow countryman, the world-renowned Livingstone. Now, he forgot everything as he turned the pages of Stanley's great book, "How I Found Livingstone." He came to these words: "For four months and four days, I lived with Livingstone in the same house, or in the same boat, or in the same tent, and I never found a fault in him . . . . Each day's life with him added to my admiration for him. His gentleness never forsakes him: his hopefulness never deserts him. He has the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon. The man has conquered me."

Quietly Alec closed the book and sat looking into the fire. If only he could follow in the footsteps of Livingstone; if only he could carry on the work that the great explorer had recently laid down! But he was an engineering student, whose qualifications and tastes found expression in the designing of engines and machinery. Of what use could an engineer be in Africa? Just then his eye caught a paragraph in the newspaper that was lying on the table not far from Stanley's book. The paragraph contained the words of Stanley himself:

"King Mtesa of Uganda has been asking me about the white man's God. O that some practical missionary would come here! Mtesa would give him everything that he desired—houses, land, cattle, ivory. It is the practical Christian who can . . . cure their diseases, build dwellings, teach farming, and turn his hand to everything like a sailor —this is the man who is wanted. Such a one, if he can be found, would become the saviour of Africa."

This young engineering student could "turn his hand to everything." Here was his call—and Alexander Mackay did not hesitate in answering. Within four months he was on his way to Uganda.

From Zanzibar on the seacoast to the inland country of

Uganda was a journey of about twelve hundred miles. The first part was through swamps and forests over a narrow and often impassable trail that covered several hundreds of weary miles. Mackay was stricken with fever, so that before even the first stage of the journey was finished he had to be sent back to the coast to regain his strength. His companions, however, pushed on to the shores of the great inland sea, Victoria Nyanza, where they assembled the boat which had been carried in sections by the bearers. In this they expected to complete the remainder of their long journey to Uganda.

When Mackay had sufficiently recovered his strength, he determined to take a practical step toward the opening up of this section of the Dark Continent. He, himself had experienced the difficulty of overland travel. Unless an easier method of transportation were first made possible, not much could be done for Uganda. What was needed was a road from the coast to the inland waterway. So Mackay began. For more than three long months he and his helpers worked with pick and shovel, saw and ax, triumphing by sheer skill and by the power of will over a thousand seemingly insurmountable difficulties, until the great road, two hundred and thirty miles in length, finally reached Mpwapwa.

One night as he sat by the side of his partially completed road, tired from the strenuous work of the day, Mackay wrote home, "This will certainly be a highway for the King himself; and all that pass this way will come to know his name."

This is but the first episode in the great story of Alexander Mackay, of Africa, whom the people of Uganda called "Mazunga-wa-Kazi" or "White-Man-at-Work." Shipbuilder, blacksmith, machinist, implement maker, and well digger, he brought to the people the story of Jesus the Christ, who was himself a carpenter. Some believed,

but just a short time before his death, these disciples were burned by a half-mad, tyrant king. When the fever finally conquered him, what did this young engineer have to show for his life? Practically nothing but the first rough road that he had built.

To-day in the capital city of Uganda stands a fine Christian cathedral, the King and his Prime Minister are both followers of the Christ, and there are some seventy thousand of their people who worship him. Alexander Mackay, the Scotch engineer, did not live and die in vain. How prophetic was his vision when by the side of his half-made road he wrote: "This will certainly yet be a highway for the King himself; and all that pass this way will come to know his name."

Notebook Assignment

Make a list of the qualifications necessary in the engineering profession in which you are most interested. Compare it with your list of qualifications, underscoring once those which you possess and twice those in which you excel. Why are you interested in this profession?

For Special Discussion

If I should enter the engineering profession, how could I carry out my life purpose? Where is the greatest need for an engineer with a purpose similar to mine? Could I meet that need?

CHAPTER XII

Law

IN the early days there was but one set of rules that governed human conduct. These rules were regarded both as religious tenets and as civil codes and were interpreted by the lawyer priest. As the State developed, the same division of labor occurred which we have seen in other occupations and the civil law of the State was separated from the religious law. With this separation the lawyer and the priest became different individuals. The result was the establishment of a distinct class, or profession, of men learned in legal affairs.

In Roman history, the era of civil lawyers began about three hundred years before the birth of Christ. There arose a special class of men, experts in the laws of the State, who acted as professional counsels and public expositors of legal principles. Their rise to a place of importance was due to the coming into public office of men from the plebeian classes who were unlearned in matters of law and therefore compelled to seek advice from specialists. Thus, from the very beginning of their history, lawyers exercised a great influence in Rome.

The lawyer did not play an important part in English history, however, until after the year 1275, when the Statute of Westminster fixed a penalty for misconduct by "sergeant counters." This "sergeant counter" or "sergeant advocate" was evidently first employed by the king, for the title "sergeant" means "servant" of the king. After he had demanded for himself the privilege of employing a legal adviser, the king could hardly refuse others the same right. For a time all who desired to secure the services of lawyers were compelled to receive a license from the king, but later he licensed the lawyer before the

bench. Thus the bar became an integral part of the judicial system with rights, duties, and functions as distinct and almost as important as those of the bench itself.

Since those early days the law has increased in importance until it now stands as one of the favored professions, numerically speaking. The last census of the United States shows that there are 113,000 lawyers, or one to every 350 of our male population. As a result of this large proportion of lawyers, law is a very much overcrowded profession. Particularly is this true of the larger cities, where less than one third of the lawyers are making a living through their practice. In order to make a living a great number must take up some side line, such as selling insurance or real estate, reporting for newspapers, and doing back work for successful lawyers. A prominent Philadelphia attorney recently said that of the 2700 or more lawyers in that city, less than 700 were making even a bare living from their practice, and less than a fourth of these were becoming well-to-do. What does this overcrowded condition mean for those who are planning to enter law? What must be their capabilities? Is this a discouragement or a challenge? It is well for the boy and girl to consider these questions when thinking of law as a possible life work.

What are the qualifications essential in becoming a successful lawyer? Before deciding upon a profession in which so many thousands are failing, it is important to weigh this question of essential qualifications very carefully. Are you acquainted with a successful lawyer? What qualifications has he which have helped him to succeed? Talk with him regarding the qualifications which he considers essential to success. Do you know any lawyers who are not succeeding? What are the causes of their failure?

A study of several successful lawyers has suggested certain qualifications: The first is a character qualifica-

tion—a strong will, unwavering determination, and an unconquerable power to resist temptations of every kind are fundamental. The second is a temperamental qualification—the successful lawyer is aggressive, loves a rough-and-ready encounter in which he delivers blow for blow, but never loses his poise and self-control. The third is an intellectual qualification—the knowledge of when, where, and how to strike, which comes to the analytical mind prepared by careful and exhaustive study of all available material. The fourth is an ideal, which adds to the foregoing qualifications an intense devotion to law as the protection of the inalienable rights of mankind and a high resolve to give everything in this great cause.

This is only a partial list of qualifications. What others would you add? Are there any given above that you would not include as essentials? Why?

What opportunities are offered by this profession? Probably it would be better first to ask what disadvantages there are in following the profession? One of these has been mentioned before and the others are in some respects a result of this. What is the outstanding disadvantage? How much preparation is required of a lawyer? High school, plus college, plus law school equals how many years? Are all necessary? Add to this from two to five years which must be spent in getting started, and the grand total of years during which, financially, everything is going out and very little coming in, presents a real difficulty to the average boy or girl. Why is it not an insurmountable difficulty, however? If you were reasonably certain that your right life work is in practicing law, how much time would you be willing to spend in preparation? Anyone who has listened to a plea by a skilled lawyer cannot but feel the thrill of the skirmish, the fascination of his keen and logical reasoning, and the excitement of suspense in waiting for the jury's verdict. But these are

merely the superficial attractions of one phase of the work. Law offers every opportunity for the development of self through study, through contacts with men and women in all walks and conditions of life, and through frequent opportunities for participation in public affairs. The successful lawyer's working conditions are largely of his own making and his salary is adequate for all his needs. Some of the largest salaries paid in any occupation are paid to lawyers.

It is well to note, in passing, that the knowledge of law is useful outside of its actual practice. It is a very desirable part of the equipment of real estate dealers, bankers, collectors, manufacturers, and others who must carry on their business under established state and national laws.

In concluding our discussion of law as a profession, it may be interesting to remember that, of the Presidents of the United States, two thirds have been lawyers and a similar proportion of lawyers is found in Congress among our Senators. More than half of the Representatives have been elected from the legal ranks and the same figures hold true for state legislators, so that it is safe to infer that legal training may be a stepping-stone to political position[1]. There will always be a demand and a place of honor in the annals of state and nation for fearless and upright judges, for sincere and honest interpreters of the law, for staunch defenders of sacred constitutions.

How would you summarize the personal advantages of the legal profession?

Of what importance is the profession of law to society? Enough has already been said in the discussion to answer this question. What do you think is its importance? Could we get along just as well without lawyers? Why is it necessary to have civil laws? What is the ideal function of a lawyer? It is sometimes said that the real

[1]The above figures are quoted from the "International Encyclopedia."

business of a lawyer is to protect those who have broken the law and are facing punishment. How far is this true? When should a lawyer defend a man who he knows is guilty?

Former Vice President Thomas R. Marshall made the following statement regarding the importance of the profession of law: "Until I entered public life my occupation was that of a lawyer. So infinite are the possibilities for both good and evil in the pursuit of this profession that I believe a young man who contemplates entering it should remove his sandals as though he were standing upon holy ground. I think he should search his soul and ascertain what his life ambition is. If it be to get rich, he should stay out of the profession. If, however, he seeks justice and is willing to make sacrifices in order that justice may be done and to that end will be content with a bare living, next to the gospel ministry and the practice of medicine, it affords the greatest opportunity for a studious and thoughtful man."

Does the legal profession then, meet a real need? Where can a lawyer find the place of greatest service.

The lawyer who learned how to serve. There is often a tendency to believe that right conduct may be secured by just laws. Men and women feel that as long as they do not break the nation's laws, they are doing all that is required of them. With this feeling in his heart, there came to Jesus one day a certain lawyer, possibly desirous of testing his orthodoxy, with this question: "What shall I do to inherit eternal life?" Jesus at once turned the question back to the lawyer for the answer. "What is written in the law? how readest thou?" Luke 10:25-28.

Then follows one of the most beautiful of all Jesus' parables, that of the Good Samaritan, which concludes with this searching question: "Which of these three, thinkest thou, proved neighbor unto him that fell among

the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise. Luke 10:30-37.

What was the lesson that Jesus wanted to teach the lawyer?

Notebook Assignment

List the qualifications that are essential to success in law. Compare them with your own qualifications, underscoring once those which you possess, and twice those which you possess in a high degree. What does this comparison show you? Does the legal profession interest you as a possible life work? What are the reasons for your answer?

For Special Discussion

Could I carry out my life purpose by making law my life work? In what ways would this be possible? Where should I find the field for greatest service? What actual illustrations are there of lawyers who are following out the lesson Jesus taught in the parable just quoted?

CHAPTER XIII

Journalism

JOURNALISM is one of the outstanding professions. In point of time it is comparatively modern, as it came into existence along with the newspaper at the beginning of the sixteenth century. Two ancient empires issued daily records similar in some respects to the modern newspaper. The Peking Gazette, *Tching-pao*, or "News of the Capital," has been printed by the Chinese Government since about the middle of the eighth century; Rome issued the *Acta Diurna* or "Daily Occurrences" until the very downfall of the Western Empire.

These official issues, however, have no relationship to the modern newspaper. Its history began with the issuing of single news sheets, often in the form of letters. Some of these early news letters have been preserved and certain interesting accounts of such matters as the discovery of America, wars, earthquakes, executions, burning of witches, and the like. From these single-page sheets, through a fascinating series of developments, has come our modern newspaper, with its pages of news, editorials, features, and advertisements.

What is the purpose of the newspaper? How would you define journalism? Is it broader than merely newspaper work?

What opportunities are offered by journalism? The profession of journalism offers certain advantages that are combined in no other occupation. The journalist meets leading men and women in all walks of life, keeps in touch with the events of the day, is constantly meeting new and interesting experiences, and always has the opportunity for self-expression, which is frequently called "the most basic form of human enjoyment."

The very nature of his work is a constant source of development for the journalist. It requires that he continually improve his talents, that he think quickly and accurately, that he be able to put his thoughts rapidly on paper in a style that is smooth, clear, and concise. He also has the opportunity to specialize according to his particular interest, for he may contribute to the sporting page, the financial section, the book reviews, the dramatic and musical criticisms, the society page, and the feature sections. Men and women who can do good work in more than one of these fields have a greater chance for employment, but they will find keen competition, for journalism is becoming increasingly popular as a profession.

Journalism has often been the gateway to other fields of

literature, which are important but cannot be discussed here because of lack of space. Many of the successful writers of modern fiction, drama, poetry, essays, and historical books received their training in preparing "copy" for the newspaper. The advertising profession, which is becoming more and more important, recruits many of its followers from the kindred profession of journalism.

How would you summarize the opportunities offered by journalism? From a newspaper man of your community find out what salaries are paid to reporters, and what opportunities are offered by his paper.

Journalism demands certain qualifications. Some of these are evident from the preceding discussion. Look over an edition of one of the large city newspapers and separate the various types of writing that go to make it complete. What qualifications do you think are demanded in each of the writers? Talk with a newspaper man regarding the qualifications he thinks essential to success.

Why do you think the following qualifications have been named among those essential: "Good manners, some refinement, strong physique, literary ability, quickness of thought and action, will power, perseverance, willingness to make enemies for the sake of the right, the ability to work hard, fast, and long." What other qualifications would you add to complete this list?

It is not difficult to find an opportunity to try your ability in newspaper work. Practically every high school has a paper or annual, and many editors of local papers accept news items about school events. You can try your hand in any of these directions. Of course, you have an English teacher who demands "themes," short stories, and the like. If you are thinking of the journalistic field, it will be well to take that teacher into your confidence in order that you may secure expert help wherever you may be most in need of it.

Journalism makes an important and essential contribution to the welfare of society. We are living in an age of democratic government "of the people, by the people, and for the people." The success of such a form of government depends almost entirely upon the ability of the people to govern themselves wisely, for "the greatest happiness for the greatest numbers," which, in turn, depends largely upon the intelligence of each citizen. The newspapers of a country are to a great extent responsible for the general intelligence of its citizens. Many of the men and women who have the greatest influence in stimulating thought and in molding public opinion are among the editors and correspondents of our newspapers and periodicals. This influence is almost incalculable in its extent. The circulation of the daily press has reached tremendous proportions and is constantly increasing. Cheap transportation and the rural free delivery of mail have taken the newspapers and periodicals into almost every section of this great country, so that although our total population is only about five per cent of the total population of the world, we read more than forty per cent of the world's newspapers. It is almost impossible to estimate the importance of the newspaper and periodical in our national life. "The editor, the journalist, the reporter hold in their hands the future of America."

Do you agree or disagree with the last statement? on what grounds?

Journalism within the Church. There is one section of the great field of journalism that is of peculiar interest to those of us who are directly responsible for the establishment of the principles of Jesus. This is the field of the Church press, which is continually enlarging both in scope and influence. Religious books are in demand as never before, and the Church press publishes many devotional, historical, and poetical works, books of fiction, and the like,

as well as a large amount of lesson materials for use in various types of church-school work. A great many more are published by the independent press. Important as is this specialized field of religious journalism, of equal importance is the issuing of Church periodicals.

According to the "Year Book of the Churches," there are almost five hundred magazines and periodicals in use among the various Churches in this country. Of course, this means a large number of editors, business managers, and writers of every kind, both men and women, with a high order of talent. Such work is of great importance to the Church, as these periodicals are not only the clearing houses for the news of the respective denominations, but they also help to deepen the spiritual life of their readers. For this reason, the best trained and most skillful writers are in demand. The Church offers a permanent place and a life work with a future to young men and young women who can qualify for this high type of journalism.

What official periodicals does your denomination publish? Where is the headquarters for such work? Of what Board is it a Department? Who is the editor in charge of that Department?

The American journalist in other lands. One of the most important tasks that faces the Church in its world-wide mission is giving the printed word to all nations. This is the first step in education and an essential in evangelization. The Bible itself, which is often called "the world's best seller," has been translated into almost five hundred distinct languages and dialects. In many instances, the work of translation was carried on in languages that were not written, requiring the preparation of grammars and dictionaries. Other books and periodicals have followed until to-day religious journalism is an established profession in almost every field.

Periodicals especially are filling a place of real impor-

tance. Some carry news for members of the Church, others are designed to be read by men and women who do not believe in Christianity. The daily newspaper, too, has made its appearance. In 1921, the Great Light Daily was established in China by leaders of the Chinese Church, and Zululand supports two Christian newspapers, the *Iwesi* and the *Ilange*. Most of the fields, however, have no such papers, although the need for them is great. In the city of Madras, India, theosophy has two daily newspapers, but Christianity has not even one in the whole of the country.

What opportunity is there for the Christian journalist as a missionary abroad? How important is this work? Where are the most important mission presses of your denomination? (The Presbyterian Magazine for December, 1922, p. 715, describes the new Syria Press at Beirut.)

Notebook Assignment

Complete the list of qualifications essential in a journalist. Compare these with your own qualifications, underscoring once those which you possess, and twice those in which you excel. Are you interested in journalism? What reasons can you give for your answer?

For Special Discussion

How could I carry out my life purpose as a journalist? Where could I be of greatest service to my fellow men? What preparation would I need? What studies in high school are especially valuable for a person who is planning to become a journalist?

CHAPTER XIV

The Teaching Profession

THE history of education begins very early in the development of the race. At first, among primitive peoples, it was largely practical and was centered in the family group. It was essentially a training given the child, usually with the parents as teachers, in the approved methods of supplying his need for food, clothing, and shelter. Inasmuch as his religion was closely related to the securing of all these necessities, it came to occupy an important place in his education. As these activities developed a variety of ceremonial observances, a priesthood became necessary with a specialized education. From these beginnings has grown the modern educational system.

The first people to establish a system of education based on scientific principles were the Greeks. From the middle of the seventh century, B. C. there were elementary schools of two classes in Athens: the music school, which later added instruction in reading and writing, and the palæstra, or gymnasium, which taught gymnastics and dancing. The purpose of early Greek education was preparation for the duties of citizenship, which included military, political, and religious activities. Later, education came to be thought of as important not only for the State but also for the individual, so that Plato could define it as follows: "Good education is that which gives to the body and to the soul all the perfection of which they are capable."

From those days in early Greece until the present twentieth century, education has been of varying importance and character. Its history is a continuation of lights and shadows, but never have the shadows deepened into utter darkness and never has the light seemed brighter than it does to-day. Education is of fundamental impor-

tance to democracy. This fact has given a tremendous impetus to the number of schools established and the high quality of work required. Everyone is more or less familiar with the school system of our country.

How many years does the public-school system cover? What is meant by "graded" schools? How many grades are there? How do "rural" schools differ from "graded" schools? Does the teacher have to do anything in addition to teaching? In how many subjects does the teacher instruct? Are there any teachers who teach only one subject?

As in every other field, so in education, specialization is increasing. New demands are being made upon the school, and specialists must be found capable of meeting these demands. What are the duties of the commercial teacher? the art supervisor? the supervisor in music or penmanship? the agricultural teacher? the teacher of manual training? What is the purpose of the public-school system?

What qualifications must a successful teacher possess? Each boy and girl has had some experience with teachers and has formed some very definite ideas regarding them. Without becoming personal, describe the qualities that you appreciate most in your teachers and then add those that are least desirable. Imagine yourself the principal of a high school with the problem of securing three teachers, one for the English department, one for manual training, and one for chemistry. What general questions would you ask all of the applicants? What general questions would you ask those who were named as references by the applicants? What information would you want relative to special qualifications for the position sought, both from the applicant and from his references? Review these lists of questions and leave out all that you do not consider essential. From the questions that remain in your notebook make a list of qualities that the successful teacher must possess.

What opportunities does the teaching profession offer? If you think only of yourself and your personal development, what are the inducements in the field of education? In reply to the question, "What are you yourself getting out of your work?" a teacher once said: "My work is giving me a real job, twelve hours a day and seven days a week. It is giving me the mastery of those subjects that I teach. It is giving me the opportunity of travel and of intelligent appreciation of other countries and peoples. It is giving me social contacts with peoples from all classes, rich and poor, ignorant and intelligent. Most of all, however, it is giving me a worth-while service for my country and my God."

From the financial point of view, very few teachers become rich. Their salaries are not large, but in general they are adequate. In rural schools and in graded schools of small towns they begin as low as $40 a month and range upward in the city schools to about $200 and even more for specialized supervisors, department heads, principals, and superintendents. The average yearly salary for 1920 was about $876. Your state superintendent of public instruction will be glad to give you information regarding the qualifications required and the approximate salaries paid in the various positions in your state.

Talk with men and women in the teaching profession, whom you know. What do they think of the personal opportunities offered? Is it a growing career? Does it allow for creative work? Is it a healthful occupation? Does it have a real future? How many years of service are possible? What are the opportunities for advancement? What opportunities are there for professors in colleges and universities? What are the disadvantages of the profession?

From your investigation how would you summarize the personal advantages of the teaching profession?

Does the profession make a necessary contribution

to the welfare of society? In discussing the important part played by journalism in the growth of this country, what was said that is even more true of education and the teaching profession? Why do the city, county, and state spend so much money in building and constructing schools? What per cent of the taxes paid in your community goes to support the school system? Why do the taxpayers agree to such a percentage? There have been times when each one of us wished that there were no such things as schools. Suppose that all the schools were suddenly taken away from your community. Describe what you think the result would be now, ten years from now, fifty years from now. Almost twenty-five years ago, Professor William James in the first of his "Talks to Teachers" said, "The teachers of this country, one may say, have its future in their hands." If he were making the same talk to-day, how do you think he would change that statement? Compare this with a similar statement made by President Coolidge. In his introduction to Charles W. Duke's small book "Getting Ahead as a Teacher" (published in the latter part of 1923 by the Handy Book Corporation) he stresses "the importance of the work of teaching the young." He says, "If the muster roll were to be called of the first line defense to our country, it would include a list of those who teach the young."

Where can the teacher be of greatest service to society?

The teacher at work in the Church. There is a new and rapidly developing field for the trained teacher in the Church. Religious education is becoming the central and most important part of its program, not only for its own upbuilding, but also for the safe and sure upbuilding of democracy. We believe, as a result of all our experiences, that democracy can be safe only as it rests upon an educational foundation cemented together with the knowledge of Jesus Christ and his teachings. Education may fail, as it

did in the case of imperialistic Germany. Such failure can be prevented if the ideals of the great Teacher are not forgotten and men are brought to know and follow him as their Saviour and Guide.

This is the responsibility of the Church, made heavier because of two facts: First, the public schools cannot and, we believe, should not attempt to teach religion; second, the home is gradually placing upon the Church its responsibility as a teacher of religion. The Church in meeting this increasing responsibility is strengthening its educational work, adding Daily Vacation Bible Schools and schools of week-day instruction, employing trained teachers and leaders for all phases of its educational program, securing especially qualified men and women to supervise this entire program as directors of religious education, and establishing in its colleges and universities, professorships for the training of these specialists in religious education.

"In the United States and Canada a major emphasis is being placed upon religious and moral education," writes Norman E. Richardson in his pamphlet, "Religious Education as a Vocation." (Occasional Papers No. 1. Northwestern University.) "This widespread and typically democratic movement is creating an imperative demand for a new vocation. Religious education is rapidly becoming recognized as a distinct calling and life work. The movement is in great need of the services which only thoroughly trained leaders can give. To such leaders it guarantees adequate financial support and unlimited opportunities for service."

The Church and its schools. Everywhere that the Church has gone, the school has been by its side. On some occasions the school has preceded the Church. To-day one of the greatest works that the Church is carrying on is the educational work at home and abroad. So extensive and so important is this work that it is difficult to choose any

example which is adequate. Both the Board of Foreign Missions and the Board of National Missions will be glad to send information regarding their schools. Only one story can be told here and that because, in spite of its interest, it is little known.

George W. Chamberlain was giving his life to the bringing of a living Christ to Brazil. As an outpost in his fight against superstition and ignorance, he established an American primary school in the heart of São Paulo. This was in 1871. The little school has grown until to-day it is the Mackenzie College of Brazil, with a high school, a commercial high school, and complete primary and grammar grades. Competent judges have pronounced it the foremost educational institution in South America. Regarding its work, Dr. W. A. Waddell, the president of the college, says: "The record of achievement is a remarkable one. Thousands of children and youths have been under the school influence for various terms of from one to fourteen years, and this influence has molded their lives and in very many instances affected the communities from which they came."

That school is but one of hundreds that are "molding the lives" of boys and girls throughout America and the world. The future, not only of a nation but also of the world, is in the hands of the teachers. Where could a teacher give more service and have greater influence in shaping the destiny of to-morrow than in one of these schools of the Church, established because there is a great need that must be met?

Notebook Assignment

With the list of necessary qualifications which you have prepared, compare the list of your own qualifications, underscoring once those which you possess and twice those which you possess in marked degree. Would you make a

first-class teacher? Are you especially interested in teaching? What do you think is the reason for your answer?

For Special Discussion

If I should become a teacher, how could I carry out my life purpose? How do teachers, whom I know to have a similar purpose, carry out that purpose? Where could I best invest my life as a teacher?

CHAPTER XV

Medicine

THE practice of medicine is probably as old as man himself. The oldest records indicate the existence of a great amount of medical knowledge and a well-established medical profession as early as the sixteenth century B. C. The priests were the doctors and their practice was largely specialized. Not much progress was made from one generation to another since traditional knowledge and practice were accepted as the last word.

The Hebrews received much of their knowledge of medicine from the Egyptians and made their greatest contribution in public hygiene and sanitation. Every ancient nation that had any civilization whatsoever had some established medical knowledge and a class of men who practiced medicine. India, China, Greece, Rome, Arabia, each played its part in the progress of medicine. Do uncivilized peoples also have "doctors"? Who was the "doctor" of the North American Indians, and how did he "practice"? How would the "medical knowledge and practice" mentioned above compare with that of our own country to-day?

Great as was the progress of medical science in preceding centuries, it was entirely eclipsed by that of the nineteenth

century. A brief summary of the important discoveries of this century indicate to a certain extent the scope of the profession. "Probably no one of the professions has made more progress in the nineteenth century and stands in a more advanced position at the opening of the twentieth, than that of medicine. The invention of general anæsthesia by ether and afterward by chloroform; of local anæsthesia by cocaine; the determination of the cause of suppuration in wounds leading to antiseptic surgery, with all its possibility of cure by surgical operations of what was before incurable; the discoveries in the laboratory of the origin of disease, and the toxines with which to combat it; the invention of various instruments to examine the hidden parts of the body, as well as a new source of light by which even the skeleton is plainly seen, with numerous other advances, open a great field for him who is properly fitted to enter upon the practice of medicine and surgery."[1]

Such a summary as the above suggests that there must be specialization in the field of medicine. How many different specialists are there in your community? What particular kind of work does each do? How may a general practitioner become a specialist?

Closely allied to the doctor and occupying places in the field of medicine are the dentist, the nurse, and the pharmacist. You can undoubtedly talk with some one about the work of each. They are all important and each has its specialized field, but it is impossible to give more space to their discussion.

What special qualifications are required of the doctor? Talk with your family physician or with some doctor in your community and ask him what he considers the three most necessary qualifications for success in his profession. From your own knowledge of the work of the

[1] Dr. Daniel Bennett St. John Roosa, of the New York Post-graduate Medical School.

doctor what qualifications would you consider necessary?

Why is the practice of medicine a severe physical strain? If you were choosing between two doctors, would you choose the one you like the best or the one who knows the most? Why? What help is it to a doctor to have a pleasing personality? If a boy gets confused in the ninth inning of the ball game he is pitching, when the best batter of the other team faces him, with the bases full, do you think he would make a good doctor? What are the reasons for your answer? Do you think the boy who quits when he gets slightly hurt in football would make a good doctor? How about the basketball player who plays for the number of baskets he himself can make, rather than that his team may win? What change will the boy have to make who now "gets by" in any way that he can in school, who is just as "crooked" as it is possible to be without getting caught, who cannot be counted upon to keep any secrets with which he is intrusted?

From the above discussion complete your list of the qualifications necessary for success as a physician. What changes would you make in the case of a nurse? a dentist? a surgeon?

What are the advantages of the medical profession? To the boy and girl looking forward to the medical profession the disadvantages often appear so great that the advantages seem very small in comparison. Before one can begin the practice of medicine he must complete at least two years of college (the better medical schools are now requiring a full college course of four years), four additional years in a medical school, and one more year of hospital experience, with graduate work for the specialist. All of this preparation means years of hard study and long hours of laboratory work, high tuition with little time for saving money, and often the examinations of the medical school and State Board have been passed several years

before a paying practice can be secured. The path to the position of a doctor of medicine looks hard and uninviting.

It is a challenge, however, that does not pass unheeded by those who hear the call of medicine. The joy of the work, the mastery of special and difficult subjects, the changing problems and situations, the constant demand for the very best talents and skill, the unlimited opportunity for discovering the cure for some dread disease, the confidence, respect, and love of one's associates, all these are but a part of the attractions of medicine. A young doctor said: "I can walk through the toughest sections of Philadelphia at any time of day or night without fear. All men respect me because of my little black bag. I am proud of my profession."

All of these facts mean that the doctor finds great opportunities for self-development. His hours are long and his vacations short, but his income allows him to live comfortably and insures him the privilege of improving his abilities if he cares to take advantage of it.

How would you summarize the advantages of the medical profession? What changes would be made in this discussion if we were considering nursing or dentistry?

The greatest attraction. The greatest attraction of the medical profession lies in the opportunity it offers to meet a real need of man. It is a service profession of a very high order. Jesus himself set the example: "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people." Matt. 4:23. What other examples can you give of Jesus' healing the sick? Why do you think medicine is "a service profession of a very high order"?

It is difficult to appreciate fully the important place occupied by the doctor until you suddenly find yourself in a country where none is available. Suppose that all the

doctors, nurses, hospitals, drug stores, and medicines should be taken away from your community; what would be the result? Try to picture the unnecessary suffering, the epidemics of contagious diseases, and the preventable deaths that would result.

Does the medical profession meet a real need of society?

An oasis of health in a desert of disease. There is in the United States and Canada about one doctor to every six hundred and twenty-five people. In China, however, there is only one medical missionary to every twelve hundred thousand people. In other words, if the people of the United States and Canada had only the same proportion of doctors as have the people of China, we should have for both of these great territories less than one hundred doctors! Nor is China alone in this great need. Every other mission land, except Japan, faces death rates so high that the same rate would completely depopulate France in one year and the United States in less than three years. These non-Christian lands are a veritable desert of disease.

Here and there you will find an oasis of health, a hospital, doctors, nurses, and medicines. Of one such oasis, Bishop Walter R. Lambuth writes in "Medical Missions" (pp. 128, 129)[1]: "The American Presbyterian Hospital at Miraj, India, under the administration of Dr. W. J. Wanless, is an illustration in the extent of its work, its growth in self-support, and in the multiplication of its agencies, of what can be accomplished under intelligent and masterful leadership. It has one hundred and thirty beds, treats over two thousand in-patients, and more than forty thousand out-patients annually, and has four branch dispensaries. It has been conducted on such a sound basis that it has been practically self-supporting from the beginning. During the past six years, in addition to current expenses, it has enlarged its plant to the amount of $40,000

[1]Missionary Education Movement.

from funds raised on the field—mainly the gifts of patients. The work of three hospitals and seven dispensaries in the Western India Mission, are all extensions of the Miraj work and costs the home Church, exclusive of missionaries' salaries, less than $4,000 annually. A physician and a nurse, both Americans, are supported by the hospital."

It becomes a matter of both astonishment and admiration when we sum up in figures alone the personal service rendered by this one medical missionary in twenty-eight years. During that period Dr. Wanless has performed more than 25,000 operations. We are not surprised to learn that "his name has come to be almost worshiped in Hindu and Moslem homes."

A man's-size job. "A doctor in China recently summarized... the task to which he and his associates are devoting themselves." It is a brief summary but a little imagination can read between the lines a marvelous story:

"Why the Doctor Is a Busy Man

"The Staff

"2 American doctors
"4 Chinese doctors trained in a mission institution
"1 Chinese nurse trained in a mission institution

"The Job

"2 hospitals
"4 dispensaries
"1 class of medical students
"13 nurse students in training
"1 wholesale drug business
"100 treatments a day
"5 operations a day
"1,200 in-patients, each averaging 12 days in hospital
"$3,000 a year to raise by special gifts in America
"$9,000 a year to raise on the field

"5 letters to write each day
"1,692,000 people dependent on us for Western medical treatment
"A territory equal to Connecticut and Rhode Island combined."[1]

Notebook Assignment

Complete the list of qualifications necessary for either a doctor or a nurse. Compare it with the list of your own qualifications, underscoring once those which you possess and twice those which you possess to a high degree. Would you succeed in the medical profession? Are you especially interested in the medical profession as a life work? What do you think is the cause of your interest?

For Special Discussion

How could I carry out my life purpose in the medical profession? How do doctors whom I know carry out their purposes? Where is the place of greatest need for doctors and nurses?

CHAPTER XVI

Social Service

DURING the discussion regarding occupations, we have so far considered only those of long-established history. It will be interesting and profitable to devote a chapter to the consideration of certain newer professions which, for the sake of convenience, will be grouped under the heading, "Social Service." This will include all types of social work whose purpose is to make possible a more complete life for the individual, both by helping the individual himself and by improving the environment of the community in which he lives.

[1]Quoted by J. Lovell Murray, "World Friendship, Inc.," p. 27. (Missionary Education Movement.)

The spirit of social service first became effective in the early Christian Church. Before the coming of Christ, men had felt no responsibility for others outside the boundaries of the family. The individual who was unfit, physically or mentally, was either allowed to perish, or, with some peoples, actually put to death, because he was considered a burden to the community. We have already discussed, somewhat at length, the change made by the teachings of Jesus. (Part I, Chapter I.)

What was there in the teachings of Jesus that gave rise to the spirit of social service?

The Early Church developed from the teachings of its Founder an extensive system of charities, based on the unsound principle that there is merit in the very act of giving, regardless of its effect upon the person receiving the gift. This led to the encouragement of a class of professional poor who lived on the misguided charities of the Church. In time such a reckless system had to be regulated. In some instances the State interfered, and gradually brought about the modern system of organized charities and the various forms of carefully directed social service.

What are the problems confronting social service? In stating the purpose of social service, we have suggested that the problems found are divided into two classes: those that deal with the individual himself, and those that deal with his environment. In both cases the purpose in solving the problem is identical—the betterment of the individual. Jesus taught the value of each person, and society is coming to recognize that its ultimate goal is the perfection of personality.

How can we better community environment? What agencies are at work in your own community for its betterment? What actual problems are they attempting to solve?

Standing first in the list of community problems, not

only in its historical position but also in its immediate importance, is the question of public health. Why is this of such great importance? What things affect the public health? How may these be controlled for its protection? What are the duties of the board of health in a city? What is a "sanitary" engineer? (Discussed in Part II, Chapter XI.) What is being done toward the stamping out of tuberculosis? How can the building inspectors influence public health? Find out all you can about health centers and community nurses. What kind of training is necessary for effective work in the interest of public health?

Next to public health in importance comes community recreation. A considerable portion of the time of the people is given over to recreation, and many forms have been commercialized. We are beginning to realize the necessity for recreation of the right type and the opportunity it offers for developing the best qualities of the individual. Under the rule of commercialized amusements, many abuses have actually crept in, until it has been necessary to supervise the public dance halls, censor the moving pictures, and abolish the saloon. This has led to a demand for some form of clean and wholesome recreation and in many places community houses have been opened. These have rooms for reading, writing, games, and meetings of every kind, as well as auditoriums, gymnasiums, and dance halls. The management of such a house as this is offering a new and important opportunity to trained men and women.

The social settlement is that particular form of community center that is established in foreign communities to help in the solving of problems of the individual, the family, the neighborhood, and the city. There are over four hundred of these settlement houses in this country, and they present a constant demand for trained leadership.

Closely akin to the community recreational center and

social settlement, in that it helps to meet a similar need, is the playground. In our large cities where the people are crowded into apartments and tenements the boys and girls have no place to play. To meet this great need, plots of ground are set aside by the city or by neighborhood associations, and equipped with running tracks, volley-ball courts, courts for other games, and various kinds of apparatus. These are opened to the children. Of course, it is necessary to supply supervisors, who keep order on the playground, protect the children from injury, and supervise their games. These supervisors often combine their summer playground work with physical training in the schools during the winter months.

Another new and increasingly important phase of social service is found in our industrial plants. The employer is recognizing the value of the employee and is making plans for his health, safety, and comfort. In speaking of the reasons for the industrial welfare work carried on by the General Electric Company, E. W. Rice, Jr., president of the company, has made this statement: "It did not require much intelligence to realize that workers in industry were more important than tools or buildings. It was natural, therefore, to do everything possible to increase their value by improving conditions of life during working hours. It would be useless for an industry to provide fine tools, buildings, and the best of materials, unless it could attract and hold workers with sound bodies and intelligent and educated minds." It is this conclusion that has led many of the large manufacturing concerns to provide reading and rest rooms, hospitals, restaurants, playgrounds, and summer camps. Often special buildings are erected for educational and recreational purposes, making possible classes in English as well as in special technical subjects and various other types of Americanization work. To introduce and direct these various activities, specially

trained and qualified men and women are needed, and the demand for such supervisors is certainly increasing.

Of first rank in the field of social service is the work that the Church itself is doing, varying from the rescue missions, which are often run by individuals, singly or in groups, to the highly organized work of the institutional Church and the Young Men's and Young Women's Christian Associations. This work has grown for the conviction that, important as it is to meet the physical, mental, and social needs of men, it is even more important to meet their great spiritual need for God, which is fundamental to all the others. None can be neglected, however, and the Church's duty is to follow the example of its Master, who healed as he taught and fed as he preached. What do you believe regarding the truth of this conviction?

There is not space available here for the discussion of the work that is being done by city rescue missions and the Salvation Army. If you have any of these organizations in your city, it would be well to investigate their aims and methods. One of the important fields for trained workers is now in the Young Men's and the Young Women's Christian Associations. These two organizations carry on a varied program to meet the needs of the communities in which they work and they demand a corresponding variety in the workers they employ. County work with no equipment, boys' and girls' work with buildings and without, work for young men and young women in business and industry, student work in high schools, colleges, and universities, and work in other lands are but some of the many activities. These two Associations present attractive fields of service for Christian young men and women.

Not only is the Church working through such interdenominational organizations such as the Young Men's and Young Women's Christian Associations, but it also has a social program of its own. The general aspects of this

program are well summarized in the following resolutions adopted by the Presbyterian Church in Canada: "Believing that it is the duty of the Church to show that Christian principles apply to human affairs, the General Assembly of the Presbyterian Church in Canada declares itself in a program: for the acknowledgment of the obligations of wealth; for application of Christian principles to industrial association; for a more equitable distribution of wealth; for the abolition of poverty; for the protection of childhood; for the safeguarding of working people from dangerous machinery; for compensation due to industrial accidents; for the regulation of working conditions in other ways; for one day's rest in seven; for conciliation and arbitration in industrial disputes; for proper housing; for proper care of dependents and criminals and the prevention of crime and vice; for pure foods and drugs; and for international peace."

This general program finds its particular expression in the institutional Church that carries to a neighborhood the various elements in the larger program. These churches have many of the aspects of the community and settlement houses, and the pastor or his assistant becomes a club leader or settlement director. He gives his time to making the church the center of community life, through clubs of every kind, lectures, open forums, classes in sewing, cooking, music, and gymnastics, athletic teams, and summer camps. He must have special training for this type of work, different from the usual training for the ministry. This is a new and rapidly developing field for trained men and women.

What qualifications are essential to success in the field of social service? There is some difference in the special training required for the various types of work, but, in the main, the general qualifications hold true for all. What kind of man or woman would be successful in this

field? What are some qualifications that would make success impossible? Do you think you would succeed as a playground supervisor, or as a director of boys' or girls' clubs in a church? What are the reasons for your answer?

Does social service offer a field of real opportunity? Is it a growing career? Is it a lifetime work? Will it satisfy my future plans? Is it a healthful work? Does it allow and encourage self-development? Are the financial remunerations sufficient for all needs and comforts?

The rather detailed discussion of the characteristics of social-service work will have given you answers to all of these questions. The salaries paid vary a great deal, but almost without exception are sufficient for all needs. Social service works with men, women, and children, and this constant touch with human life means continued self-development.

Is social service an important field of work? Does it meet a real need of man? How does it compare in importance in this respect with the occupations we have already discussed? What opportunity does it give for meeting the great need of man?

The church that became the community's heart. It is a thrilling story—that story of the "little, brown-faced American" who made an old, run-down Cleveland church the very heart of a large foreign industrial community. It begins with Joel Hayden in college, follows him and his young wife across the ocean to the strange foreign town of Limonowa in Poland, where he sang the folk songs, listened to the traditions, and studied the home life of the people, and then it brings him back to the Polish people in the city of Cleveland, pictures the struggle that he had in gaining the coöperation of his church and the confidence of these foreigners, the success that he achieved as he followed the principle that "fearlessness and unselfish coöperation can set all this right," and closes with an

appeal for more pioneers to blaze similar trails in city and country work. The Board of National Missions will be glad to send you the story, "Cleveland Goes on an Adventure." The address of the Board is 156 Fifth Avenue, New York City.

Notebook Assignment

Make a list of the characteristics essential in the field of social service, compare it with your own qualifications, underscoring once those which you possess, and twice those which you possess in a high degree. What is your conclusion regarding your own future? Are you especially interested in any of the professions of social service?

For Special Discussion

How could I carry out my life purpose if I entered the field of social service? What difficulties might I face in following it? Where could I be of greatest service, in the country or the city, at home or abroad?

CHAPTER XVII

The Ministry

WE have been discussing and investigating the various occupations to which men and women give their lives. We have attempted to trace the growth of each, with a brief survey of its characteristics, its opportunities, and its value to mankind, always keeping before us the necessity of choosing an occupation through which we can work out our life purpose. There remains for our consideration one other important occupation—the profession that more than any other deals with the individuals of all occupations at their point of greatest need—the gospel ministry.

From the very beginning of man's history he has recognized a higher power influencing his life, to which he must

in some way relate himself. Early in this history there arose a class of men who claimed to understand the necessary forms that made this relationship possible. In the midst of all the superstitions and false conceptions, God revealed himself to his own people, and the story of that revelation and its conception by men and women is told in the Book we know as the Bible. From time to time he called certain men to be his representatives and finally he crowned his revelation by sending his own Son. "God had only one Son, and he made him a minister," said Thomas Goodwin, one of the Puritan preachers of Oliver Cromwell's day. This Son became the first of a long line of Christian ministers, among whom are such men as Paul, Polycarp, Chrysostom, Augustine, Ambrose, Savonarola, Huss, Luther, Knox, Wyclif, Wesley, Moody, Brooks, and Beecher.

The one great need of man is just as great and just as as appealing as it was in the days of any of these famous preachers. "Life grows more and more severe. Pain becomes more inward. Grief and strain advance along with physical security and comfort. Civilization only internalizes the trouble. We have fewer wounds, but more weariness. We are better cared for, but we have more care. There is less agony perhaps, but perhaps, also, more misery."[1] The restless hunger of man for God has not been satisfied. There are millions of men and women throughout the world, and even here in our own country, who have not found the answer to their great need. We have seen that there is only one way of salvation, and the Christian minister is the prophet of that way. He may do many other things in the accomplishment of his purpose, but above all and through all he must proclaim Jesus Christ, the Saviour from sin, the only way to completeness of life.

[1]Quoted by Hugh T. Kerr in "Manhood and the Ministry," 14.

What various things does a minister do? Talk with your pastor about his work and find out how he occupies his time. What duties are suggested by the program of the Church quoted on page 182?

What qualifications are essential in the ministry? From the ministers you have known, choose the one whom you consider most successful and summarize his personal qualities. What is the reason for his success? Dean Brown, of the Yale School of Religion, wrote in The Church School for May, 1920, "In every branch of the Church and in every state of the Union, there is an insistent demand for young men of sound health, good sense, trained intelligence, social sympathy, and genuine character to enter the ministry and furnish the moral leadership the country craves." What changes or additions would you make in Dean Brown's list of qualifications? What qualifications are desirable but not essential to success?

Two of the great Presidents of our United States have expressed their opinion regarding the qualifications of men entering the ministry. Theodore Roosevelt said: "Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for moral and religious forces which alone can redeem nations. The strongest men are needed—men of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite the intense moral and spiritual enthusiasm."

Woodrow Wilson, in "Ministry and the Community," wrote: "When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in

particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else."

What opportunities are offered by the ministry? Does it present a growing career? Does it give opportunity for creative work? Does it encourage self-development? There is no method of developing life other than by keeping it constantly in touch with life. The ministry, more than any other profession, presents this opportunity. The minister's life is constantly in contact with men and books, both of which he must study unceasingly. This gives him a wide range for his thoughts and frees his life from any drudgery of monotony. His work is many-sided and full of interest. The character of the work itself is such that its emphasis is placed upon the fundamental and eternal values of life, and thus it constantly demands the highest type of life from the minister. No other vocation has, within itself, such opportunity for the development of self.

Some one has said that a characteristic of all the professions is the fact that they are overcrowded. This certainly is not true of the ministry. Churches in city, town, and country are standing vacant because of the lack of qualified men. For the same reason, the work in other lands cannot go forward. As Crawford suggests, in his book on "Vocations Within the Church," the world to-day is in urgent need of moral leadership. As never before we are confronted with problems of national and international import, complex problems of an increasingly complex social age, industrial problems, personal problems, problems of every kind seemingly beyond the solution of human intelligence. On every hand is the insistent demand for the

leadership of prophets, men of God who can point the way to God. Never has the ministry been given a greater opportunity.

It is only fair, however, to discuss what to many is one of the big obstacles in their path toward the ministry. That is the small financial return. It is recognized of course, that men who choose this profession are not seeking wealth, but they do require a "living wage." The actual situation is presented by the following comparative table, printed in The Literary Digest, for December 15, 1923.

MINISTRY	Salary (Weekly)	FACTORY WORK	Salary (Weekly)	BUILDING TRADES	Salary (Weekly)
Evang. Synod	$17.30	Boot & shoe worker	$25.04	Hodcarrier	$30.14
Baptist, North	25.00	Furniture maker	28.63	Cement finisher	41.27
Methodist, South	28.65	Auto maker	30.47	Mason	51.57
Methodist, North	29.44	Foundryman	31.51	Plumber	47.17
Presbyterian, South	28.58	Electrical worker	31.86	Plasterer	55.79
Presbyterian, North	34.60	Iron and steel	37.81	Bricklayer	55.92
Average	$27.26	Average	$30.89	Average	$46.98

There are one or two facts, however, not shown in this table. In the first place, it does not indicate the number of ministers who are receiving more than $2584 a year, which was the average salary of Presbyterian ministers, according to the "Masters' Survey." Their weekly salary is brought down in the general average because of the ministers in some country churches whose yearly salary is less than $1000. The second fact not recorded is the marked tendency toward the increase of salaries. The Church is recognizing the strategic value of the country church and of work with other communities that cannot support their church unaided, and is generously contributing to their assistance. The third fact that escapes the table is that plans are now under way in most denominations for the support of the men and women who have

given the very best of their lives to its cause. But even with these three facts included, the ministry probably will never compare favorably with other occupations on the basis of financial returns.

The compensations of the ministry lie in another direction. Talk to any minister and hear his story of the great satisfaction and happiness that is his in the work that he is doing. It is this compensation that led Phillips Brooks to say, "I would rather be a Christian minister than anything else," and that drew from David Livingstone, Africa's famous explorer, the statement: "I have never ceased to rejoice that God has appointed me to such an office." This joy finds its source in the realization of service for others, in consecration to the same great cause that called for the life of God's own Son, in becoming his partner in the work of bringing the world to know God, "whom to know is life eternal."

Does the ministry meet a real need of society? It seems almost unnecessary to ask this question. The preceding discussion has led us to consider the value of the work of the ministry, which deals with the most fundamental need of mankind. The occupations of the farmer, the manufacturer, and the merchant are all useful. They supply the wants of the body; the minister supplies the needs of the soul. The doctor, the lawyer, the teacher, are of real importance to society. Of how much more importance is the minister whose work reaches the great heart need of humanity! John Wanamaker, the "merchant prince of the world," once made this significant statement: "It may be considered by the world a great thing to be a merchant or lawyer or doctor, but I regard the Christian ministry as the greatest of all the callings."

"The Christian ministry is unequaled in its life of contact with men and books; in the variety of its work; in the opportunity for soul development; in its joy and happiness;

in its helpful ministries; in the light which it throws upon modern problems; in meeting the world's need and its heart hunger; in the heroism of its tasks; in assisting men in the great crises of their life, and in developing the best manhood in the business of making a life."[1]

Where can the minister best invest his life? With the need so great everywhere, this is a question that is difficult to answer. A study of the literature of the Board of Foreign Missions and of the Board of National Missions, will give you a comparison of the need abroad and at home, in city and in country. The stories of the men who have given their lives in meeting this need are so numerous and so thrilling that one cannot well be selected. A graduate of a leading eastern university left an important business position to enter the ministry; he gives his reasons in a little pamphlet, "But Why Preach?" which may be secured from the Board of Christian Education, Department of Recruiting, 156 Fifth Avenue, New York City. This Department has other pamphlets, free to those interested, presenting the challenging call of the ministry to-day.

In the ministry, as in other professions, there will be found hardships, discouragements, sacrifices, and failures. The work will be hard and the hours long. "If they persecuted me, they will also persecute you," said Jesus, but, he also promised, "I will never leave thee, nor forsake thee." (A. V.)

Notebook Assignment

Make a list of the qualifications essential in the ministry, and check over against it the list of your own qualifications, underscoring once those which you possess, and twice those which you possess in marked degree. What is your conclusion? Are you interested in the ministry as a life work? What are the reasons for your answer?

[1] Benjamin M. Gemmill, "The Attractions of the Ministry in Modern Life."

For Special Discussion

How could I carry out my life purpose in the ministry? Where could I be most effective? What reasons can I give for not becoming a minister? How strong are they?

CHAPTER XVIII

Myself and My Life Work: What and Where?

WE have been considering various kinds of occupations, not covering the field completely, but rather choosing those that are typical of all. We must now attempt to draw some definite conclusions from our investigations.

What are the three fundamental principles in the choice of the right life work? How are these related to each other?

As we have seen, the will of God is the most important consideration in the choice of the right life work. God reveals his will partly through the talents he has given us. It is probable that our work will fit in with our abilities. For this reason, we must now take a more careful inventory of ourselves and of the occupations in which we are particularly interested. The following analysis chart of qualifications will help us somewhat in making this inventory. Let us be fair with ourselves, doing the best we can to discover our points of strength and weakness. We want to find the work that we can do the best so that our lives may be worth the most to the world and to God.

Qualification Analysis Chart[1]

I. Physical Qualities.

1. Health: Are you well or sickly? How much time have you lost from school because of sickness?

[1]The form of this chart is suggested by Gowin & Wheatley, "Occupations" pp. 304-311 (Ginn & Company.)

What occupations demand good health? What occupations are best suited to one who has recurring spells of illness?

2. Strength: Are you physically strong or are you weak? What occupations require physical strength?
3. Energy: Are you vigorous or are you not vigorous? Do you have a store of energy that keeps you active all the time? Is your "endurance" good? Do you "keep on the go"? Do you have "lots of pep"? What occupations demand vigorous energy?
4. Defects: Are you physically sound or are you defective? If you have some physical defect, in what occupations would it be a handicap?

II. Mental Qualities.

1. Studiousness: Are you studious or do you dislike study? Do you enjoy solving problems? Are you on the outlook for new ideas? What subjects in high school are especially interesting? What occupations are open to the mind that dislikes study and changes?
2. Accuracy: Are you careful and accurate in your work or are you inaccurate? Do you enjoy the accurate work necessary in chemistry and physics? Can you make accurate measurements? In what occupations is accuracy unnecessary?
3. Orderliness: Are you orderly in your habits or are you disorderly? Does a disordered room or desk bother you? Do you have a place for everything and keep everything in its place? Can you outline the material for a debate, or is it difficult to arrange it in orderly fashion? What occupations demand orderliness?
4. Independence: Are you original or are you imitative? Do you think out your own plans or do

you follow some one else? Is it easier to do your own work or to rely on others? Do you have new ideas of your own for the work you are doing?

5. ACTIVITY: Does your mind work rapidly or is it slow? Do you think quickly in emergencies? Can you take advantage of the "breaks" in baseball or football? Do you make decisions quickly or must you give much time to thinking things through? What occupations demand quickness of thought?
6. POISE: Are you controlled in your actions or impulsive? Can you show yourself master in any situation, without embarrassment, fear, or anger? Do you keep cool at critical points in the game or do you lose your head?
7. ÆSTHETIC APPRECIATION: Are you appreciative of beauty or does it mean nothing to you? Do you enjoy good music, poetry, art, and literature? Do you see the beauty in sunsets? What occupations require an æsthetic appreciation?

III. Social Qualities.

1. AGREEABLENESS: Are you congenial or uncongenial? Do you "mix" well with the crowd or do you find yourself a "wallflower"? Are you easy to get along with or do you make yourself disagreeable?
2. PARTICIPATION: Do you add to conversations or are you uncommunicative? Can you take your part in social activities and make a contribution to the conversation? Do you have something to say and know how to say it, or must you sit silently by while some one else does the talking?
3. POPULARITY: Are you attractive personally or unattractive? Do the boys and girls of your own age enjoy your company?

4. Leadership: Are you a leader or "just one of the crowd"? Do others naturally look to you for plans? Can you organize a group and carry out your plans?
5. Coöperation: Do you work well with others or are you independent? Do you enjoy "teamwork"? Can you follow as well as lead?

IV. Spiritual Qualities.

1. Viewpoint: Do you look at your work from an idealistic or materialistic point of view? Do you work for the joy of the work, or for the rewards that you will receive? Do you approach your life work as an opportunity to carry out your ideal or as a source of profit to you?
2. Motive: Are you looking for the approval of God or that of men? Have you put God first in your life?
3. Purpose: Do you seek the service of others or self-advancement? Do you measure your work by its helpfulness to other people or by its power for your self-advancement?
4. Acceptance of Christ: Is it complete or only partial? Have you made him Lord of all of your life so that you are willing to follow him anywhere, or will you only go part of the way with him?
5. Personal Devotions: Are your personal devotions regular or irregular? Do you keep closely in touch with God constantly or just occasionally?
6. Prayer Life: Is prayer a real factor in your life or is it a matter of form?

V. Occupational Preference.

1. Kind of Work: Do you prefer manual work or mental? Had you rather work with your hands or do something that requires chiefly mental labor?

2. Location of Work: Do you prefer outdoor work or that which is indoors?

How to use chart: The answers to all these questions will not be easy. In some instances, it may be

Qualification Analysis Chart

QUALITY	TYPE	Degree in Which Quality Is Shown					TYPE
		Very High	High	Medium	High	Very High	
I. Physical							
1. Health	Well						Sickly
2. Strength	Strong						Weak
3. Energy	Vigorous						Not Vigorous
4. Defects	Sound						Defective
II. Mental							
1. Studiousness	Studious						Nonstudious
2. Accuracy	Accurate						Inaccurate
3. Orderliness	Orderly						Disorderly
4. Independence	Original						Imitative
5. Activity	Rapid						Slow
6. Poise	Controlled						Impulsive
7. Æsthetic Appreciation	Appreciative						Unappreciative
III. Social							
1. Agreeableness	Congenial						Uncongenial
2. Participation	Communicative						Uncommunicative
3. Popularity	Attractive						Unattractive
4. Leadership	Leader						Follower
5. Coöperation	Coöperative						Independent
IV. Spiritual							
1. Viewpoint	Idealistic						Materialistic
2. Motive	Approval of God						Approval of Men
3. Purpose	Service of Others						Self-advancement
4. Acceptance of Christ	Complete						Incomplete
5. Personal Devotions	Regular						Irregular
6. Prayer Life	Real						Formal
V. Occupational Preference							
1. Kind of work	Manual						Mental
2. Location of work	Outdoor						Indoor

Note any special talents.....

Note occupations of special interest.....

What is the origin of this interest?.....

difficult to form a frank judgment of your qualifications, but nothing less than honesty in each case will be of any worth. The chart on page 195 will be valuable in graphically presenting the analysis of your qualifications. Go over the twenty-four items carefully, in the light of the questions that you have just answered. You will notice that the two extremes of each quality are given, with five columns for indicating the degree in which you possess the quality. Take the matter of health as an illustration. If you are very well, place a check in the first column headed, "Very High," indicating that you are well in a very high degree; if you are only fairly well, use the "Medium" column; but if you are more often sickly than well, use one of the columns on the "Sickly" side, indicating the degree in which you are sickly. In this manner go through the entire chart, checking the degree in which you possess each quality.

What is your special interest? There is something more, however, to the choosing of the right life work than merely discovering for what occupation you seem best fitted. This is the reason for adding at the bottom of the chart the lines regarding talents and interests. Very often, it is true, the interests of the individual fall in line with his qualifications, but this is not always the case. Demosthenes, with the overwhelming ambition to become an orator, overcame the handicap of a very noticeable lisp in his speech, which under ordinary circumstances would have disqualified him, by practicing, with a smooth pebble in his mouth, against the sound of waves on the beach. Other men and women have also found that a great interest has led to the overcoming of handicaps. A special interest is also a valuable guide in choosing between qualifications. As a general rule, when the choice must be made, it is safe to follow in the direction of your special interest.

Care must be taken, however, to assure yourself that the interest is real, and not a passing fancy. For this reason it

is necessary to ask yourself: What is the origin of this interest? Has it already influenced any of my choices? Am I convinced that it is real?

Discovering the right occupation. We have been investigating the main types of occupations, and in connection with each you have asked yourself whether or not you are fitted for that occupation and whether or not you are

Occupational Analysis Chart

Check the Occupation that	A	B	C	D
I. Best Fits Your Personal Qualifications (See Qualification Analysis Chart):				
1. Physical				
2. Mental				
3. Social				
4. Spiritual				
II. Offers the Greatest Opportunity:				
1. For financial remuneration				
2. For advancement				
3. For continuous and lifelong employment				
4. For self-development				
III. Is Most Important to Mankind:				
1. By meeting his physical needs				
2. By meeting his mental needs				
3. By meeting his social needs				
4. By meeting his spiritual needs				
IV. Challenges Your Real Interest and Enthusiasm.				
V. Offers the Best Opportunity for Carrying Out Your Life Purpose.				

particularly interested in it. Go back over your notebook and pick out the three or four occupations that on these grounds seem to have possibilities of being the right life

work for you. Let us compare these with each other, asking the same questions that we answered when each was discussed. For convenience of comparison, the chart arrangement on page 197 may be used, writing at the head of columns, A, B, C, and D, the four occupations that you have selected. It is possible to check more than one occupation under a given head, as, for example, you may be physically fitted to enter all four. Be as fair and honest as possible in your judgments.

On the basis of this analysis, which seems to be the right life work for you? You may not be ready to answer that question now but may desire further information. Read about these occupations, take some of their "trade journals," spend some of your summer vacations trying them. Above all, since you are trying to discover God's will for your life, give him the opportunity to guide you in your decision. It is quite probable that you will not be absolutely certain about the correctness of your choice, even after it is made. The choice of the right life work is often a venture of faith, of trusting God to open up the way step by step.

> "Keep thou my feet; I do not ask to see
> The distant scenes, one step enough for me."

Where shall I follow my vocation? This is a question that, for some of us, may determine the occupation we choose. If we decide to invest our lives in meeting the needs of China, Africa, Porto Rico, or Alaska, then naturally this decision may affect our choice of a life work, for we will want to choose from our possibilities that which will do the most for the people with whom we plan to live. For others of us, the question of location follows that of vocation. We ask, "What shall I do?" and then, "Where shall I do it?" In either case, it is important.

During our discussions we have been trying to think in

terms of the world need, and we have caught brief glimpses of men who are following out their life purposes in many lands. Let us not, however, conclude that we must go away somewhere if we are to be of the greatest service. God does call some to distant places; others, he calls to serve where they are. There is no distinction between them. Both are doing the will of God and both are equally honored.

Where does God want you to invest your life? Again, let God have the opportunity of guiding you. As in the choice of your vocation, so now spend much time in prayer for his guidance and trust yourself entirely to his will.

What shall be my life work? As a result of the investigation we have been conducting during these lessons, what decision can you reach? You probably are not ready to say, "This shall be my life work!" but you can make a decision similar to that of some college men who are declaring, "I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God."

Notebook Assignment

Page heading: "My Life Work." You will probably want to copy your Qualification and Occupational Analysis Charts into your notebook. Then, in your own words, thoughtfully and prayerfully write your decision regarding your life work. It will naturally be a continuation of your life purpose, written at the close of Part I of this course.

For Special Discussion

What difference will the decisions I have just written make in my school life, both in what I study and in how I work? How can I actually begin now on my life work?

PART III

What Shall Be My Life Program?

CHAPTER I

My Life Program

WHAT is a life purpose? What was the life purpose of Jesus? What is my life purpose? What is the relationship between life work and life purpose? What is meant by a "life purpose"? What is its relationship to life work? What is the ideal of a life program?

In the third chapter of Part I, we discussed the "Elements Involved in the Right Use of Life." We decided then that there are three fundamental questions that must be answered if we are to make the right use of the life that has been given us. Two of these we have now discussed in detail: What shall be my life purpose? What shall be my life work? Having answered these, there remains the third question which is also important: What shall be my life program? Not only is it necessary to decide upon the right purpose and discover the right work, but we must also plan the programs of our lives, so that we shall make the most efficient use of every capability and talent that is ours.

How would you define "life program"? Of what importance is it?

The essential elements in a life program. The first essential that is implied in a life program is an ideal. We have set for ourselves a purpose, which has, in general, suggested an ideal. Let us now go a little further and select, if we can, the ideal itself. By "life purpose" we mean the motive dominating all that we do, determining our life work and the manner in which we follow that work. "Ideal," as we shall use it, means something different. It means the character we wish to build in order that we may carry out our life purpose through our work. Our life

program, then, will establish an ideal toward which we will attempt to grow. More than that, however, it will describe the things we must do if that growth is to take place. In other words, I have set a purpose for my life and have chosen my life work. Now I must make the very best of myself or I shall be unable to fulfill completely my life purpose.

How, then, would you define a "life ideal"? How does it differ from a life purpose?

What is the great ideal? We decided, at the very beginning of this course, to take Jesus Christ as the one Man who met life with complete success. We have discovered the principles underlying his choice of a life purpose and the application of these in his choice of a life work. What was the life ideal of Jesus? How did he himself grow? What did he say was the great ideal of life?

"And Jesus advanced in wisdom and stature, and in favor with God and men."—Luke 2:52.

What years in the life of Jesus does this verse cover? What does the verse mean? From this verse, what was the ideal that Jesus had for his life?

Jesus not only lived toward his ideal; he also, on one occasion at least, stated very clearly what that ideal was.

"And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."—Luke 10:25-28.

What is the ideal that Jesus sets for the lawyer? How does it compare with the preceding ideal that he himself

lived? What did Jesus mean when he said: "This do, and thou shalt live"? Does "live" mean merely physical life or does it imply more? If so, how much more?

In the New Testament, two terms are used as direct opposites—life and death. Very often the adjective "eternal" defines "life." Evidently more is meant than mere physical life. The lawyer wanted to know how he might "inherit eternal life," and Jesus answered his question, "This do, and thou shalt live." The life that Jesus meant is unending in its length and complete in its fullness. What did Jesus mean when he said, "I came that they may have life, and may have it abundantly"? John 10:10b.

In the above conversation with the lawyer Jesus was showing him what a complete, "abundant," "eternal" life is. He said that it consists in putting God at the center of life, and in giving him the allegiance of a life, that is well balanced in the development of its social, spiritual, physical, and mental aspects (note that the order is the reverse of Luke 2:52); a life that finds its full expression in service to others. During the preceding discussions, we have talked of the purpose of life—putting God at the center of life (Part I); and of the service of life—thinking in terms of the need of others (Part II). We have remaining for discussion, the ideal of life—a completely developed, "abundant" life.

How would you define Jesus' life ideal?

What is a life program? Some one has said, "A program is merely the way we get where we are going." If this is true, what is a life program? Can we say that a life program is the way of approach to the ideal, the plan we follow in carrying out our life purpose, the method of pursuing our life work?

This will give us a plan to follow in the succeeding lessons. We shall discuss the four aspects of the life ideal, physical, mental, social, and spiritual—and how we may

best develop each in our own life. It is important to notice, however, the impossibility of definitely marking off these four divisions. We shall discover frequent overlapping but the division suggested is convenient. What difference is there between the first two aspects and the last two? If we say that "social and spiritual" represent the aspects of relationship to men and to God, what aspects do "physical and mental" represent? It is this difference between the two sets of aspects which makes accurate division impossible.

My life program. It shall be our purpose, then, in this part of the course, to discover how we can make our lives most effective, how we can make the ideal a reality in our lives, in order that we may most efficiently follow our life work in carrying out our life purpose.

Notebook Assignment

Page heading: "My Ideal of Manhood" (or Womanhood). We have talked in general terms regarding the life ideal. Under the above heading, list all the characteristics which you think belong to complete manhood or womanhood.

For Special Discussion

Of what value are ideals? What are my ideals? Judging my ideals by the way I live, what are they? How close do I come to the description given by Jesus in Luke 2:52? Can an institution as well as an individual have ideals? What are the ideals of my school?

For Investigation

The lawyer quoted the "greatest commandment" in Luke 10:25-28. Where is the quotation found and what is the original form?

CHAPTER II

A Program for My Physical Life

WHAT do we mean by "life program"? What is the ideal of life that Jesus set? What four elements are included in that ideal? What is the relationship that exists between them? Of what importance is my physical life? What is the ideal of physical growth? How can I reach that ideal?

The individual is made up of two elements, the body and the mind. These are closely related to each other and each is of real importance. Of what importance is the body? Does sickness handicap the mind? Does health assist the mind in its activities?

Why are we interested in a program for our physical life?

It is important that we have strong bodies in order that we may do our best in life. There is another consideration that is closely related to this but of even greater importance. This is the Christian conception of the body as the dwelling place of the Holy Spirit:

"Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body."—I Cor. 6:19, 20.

What does Paul mean when he speaks of the body as a "temple of the Holy Spirit"? How is this true? How does this affect the importance of the body? How did the Jews regard the Temple at Jerusalem? Was it beautiful? How do we regard our own church buildings? What is the meaning of the phrase: "and ye are not your own; for ye were bought with a price"? How can we "glorify God" in our bodies?

What is the physical ideal? Suppose that we are anxious to build the very finest possible "temple." What

will be our ideal? well-developed muscles? good health? How would you state a complete ideal for the physical life?

In addition to the elements suggested in the above questions, there are at least two others that should be included. One has to do with the relationship of the nervous system to the muscles and the development of that quality which we call "skill." Ought we to include the skillful use of our muscles as an element in our physical ideal? This does not mean physical poise. How would you describe this quality, using concrete illustrations?

The second element is the ability to endure. This was one of the characteristics of Jesus and it should be one of ours:

"For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps."—I Peter 2:21.

What incidents in the life of Jesus illustrate his power to endure physical hardships and suffering? Is this a mark of real manhood? What did his followers endure for his sake? Paul in his last letter called Timothy to a life of hardship:

"Suffer hardship with me, as a good soldier of Christ Jesus."—II Tim. 2:3.

Why did Paul say "with me"? What did he endure physically? During the World War a great deal was said about "stamina" and its place in the character of the soldier. What does the word mean? How is it related to the word "stand"? What word would you use for the quality of being able to endure hardships?

How can we reach the ideal? What activities of our everyday life contribute to physical development? Which of these particularly build our strength? our health? our skill? our endurance? What things in our lives work against our progress toward the physical ideal?

If we would reach our physical ideal we must, first of all, do those things that develop the physical characteristics we desire; and in the second place, we must avoid their opposites. Things that build up or tear down any one of these physical characteristics also act similarly upon the others. We will consider all the characteristics together.

Teddy Roosevelt, the boy, was weak and sickly. He determined to become strong and well. What was his physical program? What would yours be if you were in his condition? Make a list of the ways in which we may build up the physical life. (You may put this in your notebook under the page heading: "My Physical Program.") Go over the list and check the things you are now doing. Of course you have included "Right Health Habits." What do you mean by "health habits" and what are the six most important?

What must we avoid if we would reach the ideal? We have just been saying that we must do everything we can to make ourselves physically strong and we have listed the things to do. It follows that we should avoid all the things that tend to make us physically weak, things that abuse our bodies. Some of these are hinted at in the list of health habits which you have made.

Is lack of sleep an abuse of our bodies? How much sleep do we need? What is the best time for this? Can we sleep too much?

How can we abuse our bodies by eating? Is laziness a physical abuse? Can we say that "what does not build up, tears down"?

What position shall I take on the use of tobacco? Is it physically harmful? This is one of the most important questions that the young men and young women of to-day have to face, and we should give it a frank and thorough consideration. Why do young people begin to smoke? Does it bring them what they expect? What price must

they pay for the pleasure? Is it worth the price? It is impossible to include here material that will help in answering these questions. The Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church in the U. S. A., Columbia Bank Building, Pittsburgh, Pa., will supply all literature on the use of tobacco.

What shall be my position regarding the use of alcohol and drugs? Are they physically harmful? Does the fact that their use is unlawful affect my position? Why do we have laws against drugs? How prevalent is their use in this country? Why was the Eighteenth Amendment to the Constitution adopted? The Department of Moral Welfare, referred to above, will be glad to supply facts.

With all these facts before me, what shall be my own position? What shall be my position regarding the attitude of others? Is this a case of "everyone for himself"?

"To him therefore that knoweth to do good, and doeth it not, to him it is sin."—James 4:17.

Our future program. We have been discussing our present program for physical development. As we grow older and get into business and professional life, conditions will change. We need, however, an adequate program for our physical life. How much of the foregoing can we carry with us? What changes and adjustments must we make? What are the successful physical programs followed by some men and women of your acquaintance?

NOTEBOOK ASSIGNMENT

Page heading: "My Physical Program." First write, "My Physical Ideal," already discussed; then list the "Things I Should Do," as suggested above, and the "Things I Should Avoid." Think carefully about these lists and then state your own program: "In order to reach my physical ideal, I will....."

For Special Discussion

What is clean sportsmanship? Can I be a clean sportsman without entering athletics? Is exercise a Christian virtue? Does regular exercise and a healthful life make it easier for me to be a Christian? What can I do to strengthen the weakness shown in my Qualification Analysis Chart? (See Part II, Chapter XVIII.)

For Investigation

Name several incidents in the life of Jesus that indicate his physical development. From these and others describe him as you think he may have looked.

Special note to teacher: One of the biggest factors in physical development is the sex life. Some special effort should be made to secure an adequate presentation of the facts of life to the class either by a qualified physician or through the reading of selected books. The Department of Moral Welfare will be glad to offer suggestions.

CHAPTER III

A Program for My Mental Life

WHAT program did we decide upon for our physical life? What ideal did we set? How is our mental life related to our physical life? What is the mind? What is the ideal for the mental life? How may this ideal be reached? What are the activities of our everyday life which especially develop the mental life?

When we attempt to define the mind, we find it necessary to describe it in terms of its functions. Therefore, we say, "The mind is that which thinks, feels, and wills." How, then, is the mind related to the brain? How is the brain related to the body?

Of what importance is a program for my mental life?

The ideal of mental development. On the basis of the preceding definition of the mind, how would you describe the ideal of mental development? Does it only mean "knowing a lot"? or graduating from college?

If the ideal that we have chosen as the goal of our life program calls for complete development, then the ideal of our mental life will be a completely developed mind. The man and woman who is not lopsided mentally lives in three worlds: the world of thought, with knowledge as its key; the world of feeling, with appreciation as its key; and the world of will, with expression as its key. And yet for a person who is approaching the ideal, these are not three distinct worlds, but rather they blend into one world in which appreciation colors every thought, and every thought so colored finds expression in some action. If, then, I would reach my mental ideal, I must learn to think, I must learn to appreciate, and I must learn to express my thinking and appreciation in action.

It would be possible here to enter into a lengthy though profitable discussion of how the mind thinks, feels, and wills, and of the various elements included in each. This we cannot do, however. If the teacher decides to spend more time in such study, he will find very helpful a little book of thirty-three pages by Walter S. Athearn, published by the Westminster Press under the title, "An Introduction to the Study of the Mind." However, for our purpose in discussing a program for our mental life, we shall consider only the general phases of the mind's activity and the means that unite in developing them all.

How may we reach this ideal? How is the mind developed in its thinking ability? in its feeling ability? in its willing ability? What activities can we discover that should take a place in our program of mental development?

Some one has said, "There is only one way to learn to think and that is to think." The same statement may be

made regarding feeling and willing. This means two things: In the first place, we must supply our minds with worth-while materials of thought, emotion, and will, those elements without which activity is impossible; and secondly, the mind must make use of these materials. What are some of these "materials"? How does the character of these affect the character of the mental activity? What are the various sources from which the mind collects these materials?

These materials may be grouped under three heads: knowledge, appreciation, and expression. They consist, in part, of theories, facts, experiences, and actions. What others can you add? From what sources do they come?

We think at once of the school, the church, and the home as institutions that are the great sources for the materials with which our mind works. These are such important agencies that we shall consider each separately in later chapters. Then there are numerous other sources, unorganized and often of our own choice, that contribute to our mental development.

What is the importance of our friendships and associations in the development of our mental life? Do they help us or hinder us in reaching our ideal? How can we be sure of having them help us?

What is the educational value of sports? What can we learn in this way better than in any other? What do such sports as hiking, camping, and canoeing contribute to our mental development? How do they affect our thinking? our feeling? our willing?

Is reading an important factor in our mental development? What kind of books should we read to increase our knowledge? what kind of periodicals? What kind of books and periodicals will increase our ability to appreciate the beautiful? How can we learn to appreciate poetry? music? art? literature? How does reading help to develop the will?

You have probably begun the accumulation of your own library. What various kinds of books should the library have? What are some of the best books under each head? What are the best magazines and periodicals? Suppose that you can select only three, what will they be?

Can I reach my ideal by a short cut? We have been discussing the materials with which the mind works. These alone are not sufficient. There are men who stock their libraries with handsomely bound volumes, but who never remove them from the shelves, hoping that their friends will think them well educated because of their fine libraries. "There is only one way to learn to think and that is to think." What short cuts do we try in our school life? What is particularly wrong in using a Latin or French translation? in having some one else work our algebra problems? in "cribbing" in an examination? What effect do such methods have upon those who follow them? What should be our aim in our school work—to "get by" or to master the subject? Which aim is the more common? What is the reason for this?

There are certain things that tear down our mental life just as some tear down our physical life. We have been discussing one of these—the tendency to let others do our thinking for us. How is this tendency evident in other matters, for example, in the books we read and in the motion pictures we see? Another danger to avoid is the failure to express our emotions. The emotions grow through expression. If expression is stopped, the emotion gradually loses its power and the mental life is thereby irreparably injured. "Excessive theatergoing or novel-reading may prove very injurious to the mental life. Even the constant appeal of great religious interests, such as missionary, philanthropic, and social-service challenges, with no active response to the emotional demands, may cause one to lose the capacity to be aroused by future appeals."[1] Professor

[1]Athearn, "An Introduction to the Study of the Mind." p. 161

James said, "The remedy would be never to suffer oneself to have an emotion without expressing it afterwards in some active way."

A program for my mental life. Paul, in his letter to the Philippians, summarized a program for their mental lives:

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you."—Phil. 4:8, 9.

What materials does Paul suggest? What is the mind to do with them? What is to be the result of this activity? Paul's two key words may well become ours: "Think"; "do."

Notebook Assignment

Page heading: "My Mental Program." First write down your mental ideal; then list the things that you are doing to reach this, adding the things which you should be doing. What are the enemies of your mental development? State your mental program: "In order to reach my mental ideal, I will....."

For Special Discussion

How can I strengthen the weakness of my mental life as shown by my Qualification Analysis Chart? (Part II, Chapter XVIII.) Which are of the greater educational advantage to us, good books or good friends? Do I rely upon my own thinking in school or am I mentally lazy? Am I willing that my mental ability should be judged by the kind of books and magazines I read?

For Investigation

Find several incidents in the life of Jesus which indicate his mental development, his command of knowledge, his depth of appreciation, his ability to act.

CHAPTER IV

The Place of College in My Program

WHAT is meant by "life program"? What is the ideal of my life program? What is my mental program? What place does the high school occupy in that program? What place shall I give to college? Is a college education valuable? What kind of college is best?

It is natural that in thinking of our life program we should emphasize largely the preparation side of that program, since most of us are at that particular place in our lives where preparation is the chief concern. Most of us are also facing the question of going to college. The columns of "want ads" in our daily papers offer many opportunities for us to give up school and go to work. Is a college education really worth the time, money, and effort?

The value of a college education. There are two ways in which this value may be reckoned—in financial returns and in leadership ability. Even if the value of a college education is computed in terms of earning power, which certainly is the lowest possible basis of evaluation, it is found to be great. An investigation of the earning capacity of the graduates of an eastern university disclosed the fact that the average yearly income during the first ten years after graduation was $2,102 and that, at the end of the ten-year period, the average for the year was $3,804.[1] Suppose that there is no further increase, on the

[1]This estimate is based on figures quoted by James E. Clarke, in "Education for Successful Living." (Westminster Press.)

basis of $3,804 a year how much would the graduate have received during the next thirty years? Add to this the total received during the first ten years and we have the average amount earned by the college graduate during his lifetime, which is usually considered as forty years of work. Compare these figures with those given for factory work and the building trades (Part II, page 188). Remembering that some of this employment is not continuous, what is the approximate difference between the yearly and the lifetime averages of the college graduate and of the skilled laborer who only in exceptional cases graduates from college?

What is the financial value of a college education?

More interesting to us, however, is the leadership value of a college education, since each of us is looking forward to occupying a place of leadership.

The Leadership Value of an Education

(Figures compiled from the total number of notable living men and women listed in "Who's Who")

Self-educated	1%
Common-school education	8%
More than common school, but not college	18%
Attended college without graduating	14%
College graduates	59%

This table becomes more significant in the light of the following figures, presented by the Metropolitan Life Insurance Company: Of every one hundred boys and girls who enter the fifth grade in our schools, sixty-three complete the eighth grade; thirteen graduate from high school; and only two graduate from college. The remarkable fact is that the two per cent who graduate from college furnish fifty-nine per cent of our notable men and women!

What is the purpose of a college education? There are at least three answers to this question: Some say that the purpose is to give the student a technical preparation

for his life work; others, that it is to lay a broad cultural foundation upon which the student can later build his specialized work; and still others, that it combines the two, being both cultural and technical in its purpose. A Latin professor in one of our Presbyterian colleges was accustomed each year to give the freshmen the following statement: "In all your college course, never lose sight of the reason why you have come here. It is not that you may get something by which to earn your bread, but that every mouthful of bread may be sweeter to your taste."

What do you think is the purpose of a college education? Why would you want to go to college?

What should I expect to get from my college course? This is the natural question to follow the two preceding. We have been talking at length about ideals of various kinds. What is my ideal college education? Will it help me reach the ideal of my mental life? Will it develop my intellect, emotions, and will? Will it strengthen my life purpose? Will it prepare me for my life work? From our preceding discussions regarding life purpose and life work and regarding the ideal of our lives, what do you think a college education should do for you?

What kind of college shall I choose? This is frequently the real question with many high-school students. There are such a variety of schools—small colleges, state universities, colleges for men, colleges for women, and colleges where both men and women work and study—that the question cannot but be perplexing. Your choice will depend largely upon what you would like to receive from the college. Let us state briefly the case for the Christian college, quoting in part from "Education for Successful Living," by James E. Clarke (pp. 106-108):

"The Christian college stands squarely on the principles of the unity of the educational process and of the unity of the person to be educated." Its curriculum does not differ

materially from that of any other college except that in many instances, it does require a certain amount of English Bible for graduation. The great aim of the Christian college is "the production of an intelligent, highly trained, well-developed Christian leadership." The advantages of such a college may be summarized as follows:

1. "At the Christian college, the student lives in an environment predominantly Christian. The teachers are Christian men and women and as a rule about eighty per cent of the students are members of Christian churches before entering college. . . .

2. "With a faculty made up of Christian men and women, the student enjoys the privilege of close association with mature Christians who know his problems and are ready to give that personal help and guidance which he might find in a true Christian home. . . .

3. "The Christian college is not prevented by law or custom from teaching the Bible and the philosophy and ethics based upon the principles of Jesus. On the contrary, it is under moral compulsion to give each student full instruction in Christian morals and ideals, and in most cases a study of the Bible is included in the curriculum as a requirement for graduation. . . .

4. "The Christian college encourages its students to give expression to Christian conceptions by engaging in practical Christian effort for the extension of the Kingdom among others. . . .

5. "Finally, and most important, the dominant aim of the Christian college as an organization is to produce intelligent and skillful men and women whose lives are controlled by the Christian spirit."

What is the basis of all true education? Can there be true education which does not deepen the spiritual life?

"The fear of Jehovah is the beginning of wisdom;

And the knowledge of the Holy One is understanding." —Prov. 9:10.

"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."—John 18:37b.

"I am the way, and the truth, and the life."—John 14:6b.

How would you summarize the teachings of these verses?

What place shall I give to Jesus Christ in my program of education?

Notebook Assignment

Page heading: "Why Go to College?" Divide the page into two columns. In one, list the reasons in favor of going to college; in the other, those opposed to it. At the end draw your conclusion: "After carefully considering the question of a college education, I have decided....."

For Special Discussion

Which is better, a large university or a small college? To what college am I going? Why? Because it is "dad's college"? Because some of my friends are going? Is my high-school course preparing me for college?

For Investigation

Write to the Department of Colleges of the Board of Christian Education of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City, for information regarding Presbyterian colleges and the cost of a college education. Secure catalogues from your state university and from a Christian college and compare the advantages of each.

CHAPTER V

A Program for My Social Life

WHAT is the relationship between mind and body? What is the mind? How may it be developed? What are the divisions of the fourfold life? Which of these are individual characteristics, and which characteristics of relationship? What is meant by "social life"? What is its ideal? What institution is central to its activities? What kind of program should we plan for this phase of our life?

So far in our discussion, we have been talking about the two phases of life which are characteristic of the individual alone—his body and his mind. We must now consider the two sets of relationships which each individual possesses—his relationship to his fellow men and his relationship to God. The first of these we call his social life; the second, his spiritual life. These are not separate and distinct from his individual characteristics but rather they are interdependent one upon the other. Just as the body and mind are interdependent one upon the other, so the physical, mental, social, and spiritual phases of life cannot be separated from each other, but stand together as the indivisible parts of a single whole.

How would you define the social life?

What institution is the heart of the social life? We have been talking of the social life as a life of relationships with other people. Where is the focus of these relationships? Where do men and women, boys and girls live in the closest contact? Of what importance is this institution?

1. The family is important because it was established by God at the very beginning of human history.

"And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father

and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."—Matt. 19:4-6.

Whose words are these? Where do you find the quotations mentioned? What was the subject under discussion that led Him to make this statement? How important did he regard the home? How would you define "home"?

2. The family is important because it is the fundamental unit of society.

"And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth."—Gen. 1:27, 28.

To whom did God give "dominion" over the earth—to an individual or to a family? In what other ways is the importance of the family unit evident? How much truth is there in the statement that "our civilization will rise or fall with the home"?

3. The family is important because it is the most powerful educational institution in society. "The child is at the mercy of the family in which it is born. The child is helpless that it may be educated in that family, and the child will be educated in that family, for good or ill."

"Train up a child in the way he should go,
And even when he is old he will not depart from it."
—Prov. 22:6.

In "Vocational Guidance," J. Adams Puffer says: "In spite of all the faults and limitations of parents, it is unquestionably true that the home is the most powerful educational institution in society. All the great funda-

mental virtues—reverence, honesty, sympathy, purity, and modesty—are learned at home and almost never outside of it. . . . At least three fourths of the education of men, and a still larger part of the education of women, is received in the homes of their childhood and parenthood."[1]

Is there any institution more important than the home? How important is it in the lives of your friends?

What should be the spirit of the home? Since this is such an important institution, we should discuss the spirit of the ideal home.

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."—Eph. 6:1-4.

What characteristics of the home life are suggested in this paragraph? What others can you add? What should be the ideals of the home? What relationship should exist between parents and children? What can the children do to make the home more nearly ideal?

Choose a home that you know and, without identifying it, name its good characteristics and its bad characteristics. How would you describe the ideal father? mother? son? daughter?

How may this spirit be secured in the home? We have just listed some of the characteristics of the ideal home. How may this ideal be reached? The ideal home is the center of life for all its members, and the center of life of the ideal home is God. "Christianity is essentially a family religion. It has taken the terms and relationships of family life and enlarged them to fit the terms and relationships of the religious life: God is our Father and we are all

[1] P. 155. Published by Rand, McNally and Company.

brethren. Moreover, it is in the family that the Christian virtues must first be practiced, and then extended to all men. Family religion has at least three elements:

"1. The whole atmosphere of the family life must be Christian through and through. Nothing can replace the educational value of a Christian atmosphere in the home.

"2. There must be a definite program of Christian education, with the family altar as its source of power and its consummation.

"3. There must be intelligent, full, and hearty coöperation between the family and the Church." (Bulletin No. 11, Department of Home and Church, Board of Christian Education of the Presbyterian Church in the U. S. A.)

For my own thinking: How does my own home compare with the ideal? Where does it fall short? Is my own home conduct in accord with the ideal?

The place of the home in my social life. Does my home have a central place in my social life? What things tend to draw us away from the home and so break down our home life? What is the effect of city apartment life upon the home? How can we give the home its proper place?

We have been talking about the ideal home and our relationship to it, thinking in general of the homes from which we come. There are some who do not have such homes but who can apply many of these things toward creating a homelike spirit wherever they live. Very few of us have begun to think about having homes of our own and yet down in the bottom of our hearts we all have that hope, and in most cases it will be fulfilled. Therefore, we should also look forward to the time when we shall be making our own homes and should plan to carry these ideals with us.

Notebook Assignment

Page heading: "The Home." First make a list of the reasons why the home is important in your life, adding as

many as you can to those already given. Then list the characteristics of an ideal home. Discuss briefly how these may be secured. Conclude with your own decision regarding the place of the home in your social life. "Because I realize the fundamental importance of my home, I will. . ."

For Special Discussion

Is it ever right for a high-school boy or girl to disobey father or mother? How can I contribute to the spirit of my home? Am I now promoting the happiness of my home? What home responsibilities can I assume? How can I "honor" my father and my mother?

For Investigation

Describe the home life of Jesus as far as you can discover it from the few references. Look up particularly Matt. 1:18-25; 2:13-21; 8:20; 13:54-56; Luke, chs. 1, 2; John 2:1-5; 7:2-5; 19:25-27; II Cor. 8:9.

CHAPTER VI

The Opportunities and Obligations of My Social Life

WHAT is the ideal of my social life? How does this ideal compare with that of my physical and mental life? How can this ideal be realized? What is the place of the home in the social life. Why is it important? How may it be made what it should be? What social opportunities and obligations are there outside of the home? How should these be met? What is their importance?

In the last chapter we discovered the home as the heart of the social life, as the center of all our relationships with other people. Important as it is, however, it does not by any means include all of our relationships. What other social relationships do we have?

Our friends and acquaintances. How important is it to have friends? Do our acquaintances have an influence on our lives? In what way? How does their influence compare with that of our friends?

"The water, placed in goblet, bowl, or cup,
Changes its form to its receptacle;
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or evil in the friends we choose;
Therefore be ever careful in your choice of friends,
And let your special love be given to those
Whose strength of character may prove the whip,
That drives you ever to fair wisdom's goal."

These lines were written by an emperor of Japan, Mutsuhito, and translated by Arthur Lloyd. What is there commendable in his view of friendships? Is it complete? Should we think of our friends merely as helping us? What is true friendship? What are its responsibilities and obligations?

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.... And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his apparel, even to his sword, and to his bow, and to his girdle."—I Sam. 18:1, 4.

"Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. . . . And Jonathan caused David to swear again, for the love that he had to him; for he loved him as he loved his own soul."—I Sam. 20:4, 17.

These are four verses from the great story of two friends, David and Jonathan. Read, and be able to tell, the whole story. Who took the first step in this friendship? How much did he get out of it? What did it cost him?

What is the test of real friendship? Why should I be careful in my choice of friends? What kind of friends should I choose?

Our community responsibility. Do we have any responsibility for those around us? What is that obligation?

"Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."—Matt. 25:37-40.

What did Jesus teach about our community responsibility in this passage? How can we take advantage of our opportunities? In what other places did Jesus teach neighborliness.

As long as we are in school we live within a particular type of community. What are our responsibilities in our school life? What should be our attitude toward our fellows?

"And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, the kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth."—Luke 22:24-27.

What is Jesus' teaching in these verses? How does it compare with that in the preceding passage? Does this apply to our school life?

How can I meet my community obligations and opportunities, in school and out?

Our citizenship obligations. It is just a step from the discussion of the community to the consideration of our relationships as citizens, to the city, state, and nation. What does it mean to be a citizen of a state, or of the United States? What are the duties of a citizen? What must a foreigner do in order to become a citizen of the United States? What rights does the citizen have that do not belong to the foreigner?

Why should a follower of Christ be a good citizen? What is a "good citizen?" What is true patriotism?

Our world responsibility. We must take another step out beyond the boundaries of our nation into the world itself. Why must we consider our relationship to the world? Why must our nation think of international relationships? Are patriotism and internationalism contradictory terms? What attitude must a Christian take toward world responsibilities?

"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."—Mark 16:15.

"Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also."—Rom. 3:29.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16.

What are my responsibilities to the people in China or India? How can I meet them?

What attitude should America take toward the rest of the world?

My social opportunities and obligations. These opportunities and obligations begin with my home and then widen out to include my friends, my acquaintances, my community, my nation, and finally to touch the farthest shores of the world. I cannot live within myself, even though I may so desire. These obligations, responsibilities,

and opportunities must be met in some way. The way in which I meet them will depend upon how closely I come to the ideal. My life completely functions in service to others. For He who said, "Thou shalt love the Lord thy God," also added, "And thou shalt love thy neighbor as thyself."

Notebook Assignment

Page heading: "My Complete Social Program." From the preceding discussion, answer for yourself the following questions: What kind of friends am I going to choose? What kind of friend am I going to be? How am I going to meet my community obligations? Formulate your answers into a single statement which may be called your "Complete Social Program."

For Special Discussion

How many real friends do I have? How many would consider me a real friend? How do I prove my friendship? What influence do I have upon my acquaintances? What am I doing to meet my community responsibility? How am I helping to create a true school spirit? Do I do anything that marks me as an undesirable citizen? In what way am I meeting my world obligations?

For Investigation

Describe the social life of Jesus in the various relationships that we have been discussing.

CHAPTER VII

A Program for My Spiritual Life

WHAT is "my spiritual life"? How is it related to my social life? to my mental life? What is the ideal for a spiritual life? How may that ideal be met? What institution occupies the central place in our spiritual program? How important is this institution? What other factors aid in the development of my spiritual life?

In the last two chapters, and in this chapter, we are discussing certain relationships that involve the whole of our being. Our relationships to our fellow men we call "our social life" and, as we have seen, the one word that best characterizes the spirit of that life is "service." We now turn to the spiritual life, or our relationship to God. If we were to choose a single word to describe its spirit, we should select "worship."

What is worship? How would you define this term? Is the definition in the dictionary entirely satisfactory? What is a synonym for "worship"? How can we worship God?

Some one has defined worship as "the outgoing of the soul toward God." Is this an adequate definition? If we accept this as at least a partial description of worship, in what way do we worship God? What parts of the church service are worship? Can they be worship for some and not for others? How important is worship? What value is it to come into fellowship with God? What reasons do you have for your answer?

There is more involved in worship than merely the act itself. That is a part of the emotional life and as such is of vital importance to the whole of life, involving all its phases. There must be some knowledge underlying worship, or at least a desire for knowledge that stirs to action

the thinking faculties, and this thought and emotion must find an outlet through expression, thus calling in the powers of the will. Worship, then, involves the whole of life.

The place of the Church in my spiritual program. If we can say that one phase of life is more important than the others, certainly it would be the spiritual which we would choose. Disraeli, the great English statesman, once declared, "Religion should be the rule of life, and not a casual incident of it." The Church is the great institution intrusted with the task of making religion "the rule of life."

What is the Church? How was it established? Of what importance is it?

The first question may suggest several different answers. Some may think of the building where the services are held; others, of the congregation that meets there; and others, of the great denomination of which that congregation is a part. While, in a measure, each may be right, they all come far short of the true meaning of "the Church." The Intermediate Catechism, in answering the question, "Is there more than one Church?" says, "There is only one Church, in which all the saved, in heaven and on earth, are included, and of which Jesus Christ is the Head." Why, then, are there various denominations? What should be the attitude of the members of one denomination toward other Christians?

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. . . . Now ye are the body of Christ, and severally members thereof."—I Cor. 12:12-14, 27.

Paul in this passage is thinking of the relationships that should exist between various members in the Church. In

his letter to the Ephesians he uses the same figure but with a deeper meaning.

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. 1:22, 23.

How would you explain Paul's conception of the Church from these two passages? What is the purpose of this institution?

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God."—Rev. 21:1-3.

How would you state this great objective in your own words? How does it compare with the commission Jesus gave the first members of his Church? What is the Church doing toward reaching its objective?

What does it mean to "join the Church"? What place shall the Church have in my spiritual program?

The home and my spiritual program. What place does the home occupy in a spiritual program? What is its relationship to the Church? How can the spirit of worship find expression in the home? Of what importance is family worship?

We have discussed the home in a previous chapter but its importance in the spiritual life of its members requires its mention again. There is no more important institution than the home. The church and the school that realize its preëminence and seek to deepen its life come nearest to filling their rightful places.

My personal worship life. We have discussed briefly the importance of worship and its implications. There are three main forms which this worship may take—public worship, family worship, and personal devotions. Each of these is important and cannot be sacrificed without real loss to the individual. Personal worship is every bit as valuable as either of the other two, and possibly even more so. What is meant by "personal devotions"? What is their form? What is their purpose?

Personal devotions are usually in the form of Bible-reading and prayer. Every one of us faces personal problems that demand the very best of our strength, often seeming to be too strong for us; we meet disappointments as well as successes; we need a Friend who will help us with all the complexities of life, and we need him constantly. For this reason many busy men and women set aside some time each morning or evening to spend with God. A systematic study of the Bible, particularly as it helps people to strengthen their lives and to overcome their obstacles, and a time of prayer and communion with God prove incalculable sources of power. If you are uncertain as to plans, your leader or pastor will be glad to give you suggestions that will make your own personal devotions a time of real profit and happiness.

A program for my spiritual life. How would you outline a complete program for the spiritual life? What will be the ideal of such a program? What will be its activities? How will it compare in importance with the preceding programs you have outlined?

Notebook Assignment

Page heading: "My Spiritual Program." List the various activities that develop the spiritual life. Check those that you are following, then thoughtfully write your own decision: "I realize that the spiritual life is of utmost

importance, though often neglected. Therefore I will strive . . . . . ."

For Special Discussion

Why should every Christian be a Church member? What does my church mean to me? Is it really a place of worship? Does it teach me to worship intelligently? Does it give me an opportunity to express my worship in service? What plan shall I follow in my personal devotions? How can I strengthen the spirit of worship in my home?

For Investigation

Find incidents which illustrate the spiritual program of Jesus in his attitude toward public worship, family worship, and personal devotions.

CHAPTER VIII

A Program for My Time

WHAT do we mean by "life program"? How important is it in relation to my life purpose and my life work? What is my ideal for my life? How can I reach that ideal? What is meant by "the fourfold life"? How can it be completely developed? What is the importance of a time program? What elements must such a program consider? How can I make the best use of my time?

We have been considering the value of a program for our personal life in its physical and mental aspects, for our social life in our relationships to our fellow men, and for our spiritual life in our relationship to God. This brings us to the question of our time and how we can use it to the best advantage.

The importance of my time. Very often we forget that time is at all important and yet everything depends upon the use we make of each minute, hour, and day. In

what way is this true? Am I responsible for the use I make of my time? In what way? Guy L. Morrill in "Life as a Stewardship"[1] (p. 15), says: "My time is a trust. Not only does one day in seven belong to God but all days are his. We must render an account of our time as well as our talents." Does God consider my time important? What is the reason for my answer? Why is my time important to me? What should be my attitude toward the time that I have? Paul, in writing the people of Ephesus, said:

"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil."—Eph. 5:15, 16.

According to these verses, what marks a man as wise or unwise? What does "redeeming the time" mean? Littman explains Paul's meaning thus: "Watch the time and make it your own so as to control it; as merchants look out for opportunities, and accurately choose out the best goods; serve not the time, but command it, and it shall do what you approve." What do you think is Paul's meaning?

How can we be slaves or masters of time?

What use shall I make of my time? Our answer to this question will determine whether we make time serve

My Time Budget

HOURS SPENT PER	Day	Week	Year
Sleeping			
Eating			
At School or Working			
Leisure			
Total			

[1]Published by the Westminster Press.

us or put ourselves under the control of time. How do we spend our time, day by day and week by week? Let us make a time budget in order that we may see how the day is spent.

How many hours should we spend in sleep? How many hours for our meals? (Our discussion under "A Program for My Physical Life," has answered these questions.) How much time is spent in study or at work? Then how much leisure time do we have? Which of these items is not fixed, but depends almost entirely upon individual choice?

What is the most important question in the use of time?

How shall I use my leisure time? As far as we are concerned, this is the most important question we have to face in deciding upon a program for our time. Everything

A Budget for My Leisure Time

HOURS SPENT PER	Day	Week	Year
Total Leisure Time			
I. Physical Activities: Exercise, etc.			
II. Mental Activities (aside from school): Reading			
III. Social Activities: Service			
Recreation			
IV. Spiritual Activities: Church { Worship			
Study			
Work }			
Personal Devotions			

else is practically settled for us. Our sleep, our meals, our school and work, each requires a fixed amount of time

which must be spent in a more or less prescribed way With our leisure time it is different. Those hours we spend as we think best and the way in which we spend them determines our very life itself.

Let us look back over the program we have proposed for ourselves and discover what things we must put into these leisure hours. We can decide only approximately on the allotments, but this decision will help us to settle the question of importance in some instances. What activities shall we put in under each head and how much time shall we give to each? Add any that you think are necessary.

What changes will you probably make in this budget after you leave school? Although it may not be put down on paper, everyone has some kind of time budget. What is the time budget of your father, your mother, or some adult friend? Look back over the budget you have just made and see if you are giving the right amount of time to the most important things.

What kind of recreations shall I choose? In a broad sense the term "recreation" may be applied to practically all of the leisure-time activities. However, we will limit our thought to those activities that may be called "social recreation," or that give us recreation through our relationships with others. Name some of these activities. What are the social-recreational activities of your school life?

What is the value of recreation? How is it possible for recreation to fail in its purpose? What is the purpose of recreation? How necessary is it in life?

There are two kinds of recreations that young people discover: one type is wholesome and healthful, building up both mind and body; the other is not. It may be just over the line in the land of neutrality or it may be actively detrimental to the welfare of young men and young women; but in either case it is of the undesirable type. List the various kinds of recreational activities and divide them

under these two heads. Are some difficult to classify? Make your decisions as fairly as you can, but try to reach some decision in each case. We must next decide which of these social recreational activities we are going to put into our leisure-time program.

What are going to be my recreations?

The value of a hobby. One of the finest ways of making valuable use of leisure time is by "riding a hobby." What does this expression mean? Do you know any men or women who "ride hobbies"? Why is it one of the finest ways of making valuable use of leisure time?

A young lawyer, just returned from school, entered an established firm in an eastern city. Just as soon as he became settled, he went to the pastor of his new church and said: "I believe that every man should do some definite work outside of his profession. As I am a Christian, I know of nothing better than work in my church. I would therefore like to volunteer for the leadership of a boy's class and make that the hobby of my spare hours." What do you think of his choice?

What opportunities does my church offer me for volunteer leadership? Why should I accept such responsibility? How can I prepare for it?

Notebook Assignment

Page heading: "My Time Budget." Put into your notebook a combination of the two budgets suggested above, adding the second under "Leisure," and putting in the various kinds of social recreation you are now following or plan to follow.

For Special Discussion

How much time do I waste each day? What recreations of mine are undesirable? What can I substitute for them? What school recreations are undesirable? How can I help to change them?

For Investigation

Did Jesus have a "time budget"? What form of recreation did he follow? How much time did he spend in preparing for his work? What teachings of Jesus bear on the question of how we should spend our time?

CHAPTER IX

A Program for My Possessions

WHY is it important to have a time program? What is our time worth? What is the relationship between our time and our possessions? What does the term "possessions" mean? How important are they in our lives? What should be our attitude toward them? How should we use our possessions?

Life for us is made up of ourselves—body and mind, our time, and our possessions. We have been discussing our program for each of these, which brings us naturally to the last—our possessions. We speak of "my possessions," "my house," "my clothes," "my books," "my money." Do these things really belong to us? Do we own what we possess? We have discussed at some length our attitude toward the use of our time and of our selves. It is just as important that we discover the right attitude toward our possessions, particularly that part of them which we call "money."

What is money? It has been defined as "the medium of exchange and measure of value," whatever this may be. What was the medium of exchange among the early Indians? What is it to-day? How many kinds of money are there in the United States? What is the standard that fixes the value of it all? Why is money important? What is meant by "measure of value"? How many things are measured in terms of money? Can you measure time in terms of money? What are "wages"?

This brief discussion has shown us not only that money is important but also that it is essential in our present-day life. All the things we possess are measured in dollars and cents. If we would make the program for our lives complete, we must decide on what our attitude toward money will be and how we can make the best use of the money we possess.

What shall be my attitude toward money? What is its relationship to me? What is my relationship to it? Again, let us find an answer in the Bible itself. There are two facts that taken together will help us in answering these questions:

First, God is the Owner of all things:

"Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein."—Deut. 10:14.

"For every beast of the forest is mine,
And the cattle upon a thousand hills.
I know all the birds of the mountains;
And the wild beasts of the field are mine."—Ps. 50: 10, 11.

"The silver is mine, and the gold is mine, saith Jehovah of hosts."—Hag. 2:8.

How much, then does God own? What does man own? Does he own what he creates, or produces?

Everything that a man makes requires raw materials, physical strength, and skill. Where did these come from? The very first verse of the Bible answers the question. If God created all the raw material and also individual man with his physical strength and skill, then all the things man makes belong, in the final analysis, to God. This includes even the power of making money:

"And lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou

shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth."—Deut. 8:17, 18a.

The second fact has to do with our relationship to our money possessions. Absolute ownership is vested in God and we are only the administrators of his possessions. The New Testament calls this "stewardship."

"According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God."—I Peter 4:10.

What is the New Testament meaning of "steward"? How much does stewardship cover? (Guy L. Morrill has a very good discussion of stewardship in his book, "Life as a Stewardship," pp. 7-19.)

What, then, should be my attitude toward money?

What use shall I make of my money? What we have said regarding the importance of money and our attitude toward it leads us to ask, "How, then, shall we use our money?" So important is this question that one week has been set aside each year for the teaching of thrift and many organizations are uniting in its observance. Thrift week comes in January, beginning on the seventeenth, which is the birthday of the great exponent of thrift, Benjamin Franklin. The purpose of this week is to help everyone to establish a definite program for the use of his money. Four great things are considered as essentials of a complete program:

1. Productive earning: How do we get our money now? Which is the better way, an allowance from some one else or earning it ourselves? What are the reasons for your answer? What is the value of earning money through our own efforts? What is meant by "productive earning"?

2. Wise spending: What are the things for which we spend our money? Which of these are "wise" and which are "foolish"? On what basis did you make your choice?

Can a way that is "wise" for one person be "foolish" for another? How would you illustrate this?

3. Careful saving: How much are we saving? What are the reasons we save what we do? What reasons do people give for saving? Which of these are in accord with the principles of stewardship? To what extent does the purpose for which we are saving money determine for us the value of saving? What illustrations can you give?

4. Helpful giving: To what things do we give money? How do we decide where we shall give? What value to us is there in giving? What questions should we ask before we give? What should be our purpose in giving? What determines the size of the gift?

A program for my money? If we are actually going to put these four elements into our program, we must find some way of checking up on our use of money. This way

A Budget for My Money

ITEM			Last Month	Next Month
1. Money received by earning or allowance				
2. Money spent:				
Food				
Clothes				
Running expenses				
Culture				
Luxuries				
Total				
3. Money saved:				
Bank				
Savings Fund				
Total				
4. Money Given				

is found in the building of a budget. We discussed the matter of a time budget and its importance in our last lesson. A money budget is just as important. It will include the four elements suggested above, enlarging somewhat on one or two of them. Work over the following budget form, calculating your next month's budget on the basis of your expenditures for last month.

The above is merely a suggested form of budget. You may want to change the items to correspond with your own use of money.

INDIVIDUAL BUDGET
ON BASIS OF $1000.00 ANNUAL INCOME

1. Money given	10%
2. Money saved	10%
3. Money spent	80%
TOTAL	100%

Money spent as follows:

Food	24%
Clothing	12%
Running expenses	32%
Culture	10%
Luxuries	2%
TOTAL SPENT	80%

Look back over your budget for last month and ask yourself several questions before deciding what next month's shall be: Am I spending too much money? Where is the difficulty? How much is spent unwisely? Did I give what I should have given? The above is a suggested proportion for the distribution of an income of $1000 a year. Our income may not be so large as that, and our expenses may be differently proportioned, but we can form some idea for ourselves.

Using this as a standard, what changes would you make in next month's budget?

Why has ten per cent been chosen as the amount to give away? What is a "tithe"? Shall I give a tenth? more? less? What shall be the basis of my division?

"Our money is ourselves. It is our very life, our daily work, our time and strength and skill, our very life blood minted into coin. When we hold our money in our hands we are holding so many minutes and hours and days of our life, just so much of our vital force as has been expended in its acquisition, so much of our toil and time. When we give we are literally giving our life for our fellow men, to help, to heal, and to save them. Giving is in reality the laying down our lives for the brethren—losing our lives for Christ's sake that we may find them in a larger fellowship with Christ in the world's redemption. As we thus realize that our money-giving is self-giving, our stewardship merges into a glorious partnership not only with Christ but also with all those who in any way are at work forwarding the Kingdom."[1]

Sharing the budget of the home. Nothing is of greater value for the unifying of the home spirit than the sharing of its money budget among all the members. If each of us has some definite share in earning and spending the family money, at once the family becomes of greater importance to us. This principle will hold good when in the future you help in the establishment of your own home, If husband and wife share alike in the budget, each being responsible for certain of its items, the partnership of home-making will be deepened and strengthened.

Money may be merely material or it may be a great spiritual force, broadening and deepening the lives that it touches. Its character depends upon the way it is used by those of us into whose hands it comes.

[1]Morrill, "Life as a Stewardship," pp. 85, 86. (Westminster Press.)

Notebook Assignment

Page heading: "My Money Budget." Put in your monthly or yearly budget, as suggested on page 242. In view of the discussion we have had, are you willing to become a member of the Fellowship of Stewardship by accepting the following as your giving program: "In loving loyalty to my Lord, I will set aside at least a tenth of my net income to give for his service"?

Signed.....

For Special Discussion

Use the questions suggested under "What Use Shall I Make of My Money?" pages 241, 242.

For Investigation

What did Jesus teach about earning, spending, saving, and giving?

CHAPTER X

My Life for Christ

AT the very beginning of this course we discussed the value of life and the importance of using it right. In the lessons that followed we have discovered new evidence of the real meaning of life and of its very great significance for the Kingdom of God. We have seen that our life is a unit and that we cannot separate the question of what we shall do from that of what we shall be. Let us look back over the discussions and see if we cannot, in this last lesson, bring together their results into a complete answer to the question, "What shall I do with my life?"

What shall be my life purpose? As we faced the question of our lives, the first step we took was the discovery of an objective, a purpose that would give us a

standard for answering that question. Why is a life purpose important? How can we discover the right life purpose? What purposes did Jesus reject in his choice? What guiding principles did he follow in his choice? How would you define and explain each of these three principles? To what life purpose did they lead him? How do you know that he was called to a special task? Are we, each one, similarly called? What is the right life purpose for us? What was your own statement?

What shall be my life work? Having answered for ourselves the question of our life purpose, we next began the discussion of how we might carry out that purpose in some great life work. Why is the right life purpose fundamental to the discovery of the right life work? What are the great guiding principles in the choice of the right life work? What kind of occupation will be the right one for you? Which occupation (or occupations) seems to offer you the best opportunity for carrying out your life purpose? Where will that opportunity be greatest? How did you reach your conclusion? What will be the next step in your investigation? How will you test your conclusion? What final decision did you make regarding your choice of a life work?

What shall be my life program? We discussed our life purpose and, in the light of that, our life work. This brought us to a third important consideration, the question of a program for our lives that would develop them to their very greatest capacity, in order that we might be efficient in our life work and effective in carrying out our life purpose. What is the meaning of a "life program"? What is its value? What ideal would you set for your life program? What ideal and program would you follow in your physical life? in your mental life? in your social life? in your spiritual life? What program should govern our use of time? our use of money?

What decision shall we make regarding our life program? It is evident that the program we have just set for ourselves will be costly—costly in energy, costly in study, costly in sacrificial service, costly in constant communion with God. But yet it is not an expensive program for we receive more than full value for everything that we pay. Are we willing to pay the price? Those of us who have spent these hours together have a special opportunity and a special responsibility. We have frankly and prayerfully faced the question of the life we must lead if we are to carry out our life purpose through our life work. Even if I have not reached a definite decision regarding that work, I can dedicate my life to it, whatever form it may take: "As I find it I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

What shall I do with my life? Jesus Christ, the great Teacher, was one day discussing with his disciples the cost of following him, and in the course of his conversation he gave them this paradox: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," Matt. 10:39. They did not then understand its meaning but they were to learn it, as day by day they forgot themselves in carrying on the work of their Master. Paul was not among the men who heard those words from the lips of Jesus, but that paradox found its way into his life until, in complete forgetfulness of self, he could say, "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me," Gal. 2:20a. What shall I do with my life? We can best answer that only when we can say. "It is no longer I that live, but Christ liveth in me."

Notebook Assignment

Page heading: "My Life Decision." Go back and collect the decisions made at the end of each part. Together they form "A Christian's Fundamental Life Work Deci-

sion,"[1] prepared by the Student Department of the International Committee of Young Men's Christian Associations. It reads:

"I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

"I will not drift into my life work, but will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

"As I find it I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

Think over prayerfully the meaning of this decision. If you can sign it, do so. Then memorize it and test your purposes by it daily.

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[1]Copyright, 1915, by the International Committee of Young Men's Christian Associations.

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